THE

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Οὐδέπω ἱκανὸν ἦν μὴ εἰδῆς τὴν ἀρετὴν καὶ κακιαν ἑκάστου τῶν ἐγγεγραμμένων, καὶ συνίης ὅστις μὲν ὁ νοῦς συμπασι, τις δὲ ἡ τάξις τῶν ὀνομάτων, ὅσατε πρὸς τὸν ὀρθὸν κανόνα τῷ συγγραφεῖ ἀπηκρίβωται, καὶ ὅσα κίβδηλα, καὶ νόθα, καὶ παρακεκομμένα. LUCIAN.

Your duty as a Critic is not fully performed unleſs you diſcern the merit and the defect of every writing, the drift of each, the arrangement of the language, how much is ſuitable to the ſtrict rules of compoſition, and what parts falſe, irregular, and imperfect.

ART. I. *Academical Queſtions. By the Right Honourable William Drummond, K. C. F. R. S. F. R. S. E. Author of a Tranſlation of Perſius.* 4to. vol. I. 412 pp. 15s. Cadell and Davies. 1805.

AS the human mind muſt be employed in ſome way or other, and as men of rank and fortune are not under the neceſſity of exerting their talents to procure either the neceſſaries or what are commonly called the comforts of life, it is extremely fortunate for ſuch men to have acquired when young a taſte for ſcience and literature. They have thus within themſelves ſources of happineſs, not only more refined but more durable than thoſe of the ſenſualiſt; and, which is of ſtill greater importance, while they are indulging in the enjoyments which they reliſh moſt, they may be in-

ſtructing the public, and contributing to the happineſs of the human race. A friend of ours, born to a ſmall fortune, was ſeriouſly exhorted by an old and rich baronet to attend, above all things, to the *pleaſures of the table*; "becauſe," ſaid the ſage Mentor, "they are the *only pleaſures* which a man can reliſh through the *whole* of his life!" It is needleſs to aſk, what this man, if alive, would have thought of Mr. Drummond's employment of his leiſure hours in tranſlating *Perſius*, and in writing *Academical Queſtions*; and it is equally needleſs to aſk Mr. Drummond's opinion of him who conſidered the pleaſures of the table as the only objects worthy of a wiſe man's regard!

There are not, it is to be hoped, many perſons, who have enjoyed the advantages of a liberal education, ſo completely ſenſual and grovelling as to avow ſuch ſentiments as thoſe now mentioned; but there are not a few, who expreſs on all occaſions their contempt of ſpeculative ſcience. Mechanical philoſophy and chemiſtry are indeed allowed to be intereſting ſubjects of ſtudy, becauſe they lend their aid to the arts of life; but whatever can be called *metaphyſics* is conſidered as intricate, abſtruſe, uſeleſs, and dangerous. The mere claſſical ſcholar, as Warburton has ſomewhere ſaid, will ſpend his days and his nights in turning round the dark-lantern of Lycophron; the antiquary, in reading the taſteleſs legends of monkiſh ſuperſtition; and each will think himſelf employed in a rational and liberal purſuit; while both turn with abhorrence from every work in which an attempt is made to aſcertain the laws of human thought.

Aware of the prevalence of theſe prejudices, Mr. Drummond, in an elegant preface, pleads the cauſe of the firſt philoſophy, and obviates the objections, which he doubtleſs foreſaw that the very *title* of his book would particularly ſuggeſt; but we wiſh that he had beſtowed more diſcriminating praiſe on Athenian writers and Athenian liberty; and that he had not, at leaſt in the preface to *Academical* Queſtions, mentioned the admiration in which Helvetius was held in the circle of Paris. The Athenians, with all their merits, were a turbulent and factious people; and in the preſent ſtate of Europe, an appeal to the ſentiments of the inhabitants of Paris will contribute nothing to remove prejudices entertained by good men againſt the ſcience of metaphyſics. We wiſh likewiſe that he had more accurately explained what he means by the word *idea*; for the vague uſe of that word has been the ſource of much confuſion; and its meaning is not ſufficiently fixed by the following

lowing note, which is the only preliminary attempt that he has made to fix it.

"I think it may not be improper to obſerve here, that although I have generally underſtood the word *idea* in the ſame ſenſe with moſt other modern philoſophers, I am yet ready to acknowledge, that it may bear another and an higher meaning. I cannot, indeed, comprehend any thing, which is neither a ſenſation, nor obtained from one: I do not, however, on that account, deny the exiſtence of divine and intelligible ideas, as theſe were explained by Plato, to be poſſible." Pref. p. 14.

Modern philoſophers have employed the word *idea* in very different ſenſes; and Locke, who with all his defects is ſtill at the head of them, has done ſo in the ſame work, in the ſame book, in the ſame chapter, and even in the ſame ſection! With him it is ſometimes confounded with actual and preſent ſenſation; ſometimes it is the appearance of a ſenſible object recollected by the memory, or contemplated by the imagination; at one time it is a ſenſible quality inherent in ſome external ſubſtance; at another, it is the external ſubſtance itſelf; now, it is virtue or vice; and again, underſtanding or will!

Other philoſophers of modern times have endeavoured in vain to baniſh the word *idea* from the language of ſcience, and to ſubſtitute in its ſtead *notion* or *conception*; but no ſubſtitution would be attended with any advantage, if the word ſubſtituted were to be uſed with the ſame ambiguity with which Locke and ſome of his followers have uſed the word *idea*. What then is to be done in this caſe? Is ambiguity inſeparable from the language of metaphyſics? and are the cultivators of that ſcience to go on for ever miſtaking one another, and diſputing about mere ſounds? We hope not. Some good may ſurely be done by paying attention to the etymology of words, and uſing them always in one ſenſe; and ſince the verb *idea* is evidently derived from the Greek verb ειδω, it might be properly employed to denote the appearance to "the mind's eye" of recollected objects of *ſight*, or, if this meaning be thought too confined, of recollected or imagined objects of *ſenſe* in general, while ſome other word is uſed to denote the objects of pure intellect. An author, whom Mr. Drummond has quoted as acute, propoſes to employ for this purpoſe the word *notion*; and as that word is certainly derived from the Latin verb *noſco*, a better will not perhaps be readily found.

According to this diſtinction, a man has a *notion* of *courage*, and an *idea* of a *battle*; a notion of *ſubſtance*, and an idea of *figure* or *colour*, qualities or ſuppoſed qualities of ſubſtance. That we can talk and reaſon with as much accuracy

about *courage* in the abſtract, as about a *battle*, is incontrovertible; but that the one ſubject of converſation does not figure in the *fancy* in the ſame manner as the other, muſt be evident to every man who has paid attention to what is paſſing or has paſſed in his own mind. When we think of a *battle*, we fancy that we faintly ſee two armies engaged, hear the report of their muſquets, and perceive the ſmoke, as we have been accuſtomed to do at reviews; but when we think of *courage*, we *figure* nothing to ourſelves, unleſs, perhaps, the *letters* or *ſound* of the word, by which that virtue is expreſſed. Yet we know perfectly what courage is, and may therefore be ſaid to have a *notion* of it, though it preſents to our *fancy* no ſuch *ideas* as are preſent with us when we think of a battle.

Objects of knowledge ſo perfectly diſtinct in themſelves ought ſurely to be expreſſed by different words; but without contending for the propriety of the word *idea* in the one caſe, and of *notion* in the other, we only beg the reader never to loſe ſight of the diſtinction itſelf, which he will find of ſome importance in every metaphyſical diſcuſſion.

We muſt requeſt him likewiſe to conſider well, whether all our *firſt* truths be not *particular*. No truth, entitled to the name of an *axiom*, in the proper ſenſe of the word, is a *firſt truth*. Every man of common underſtanding muſt indeed admit the truth of Euclid's firſt axiom as ſoon as it is fully preſented to his mind; but it cannot be at once fully preſented to the mind of a boy in his fourth or fifth year; and we have all perceived, it is hard to ſay how often, that two individual pieces of matter applied ſucceſſively to a third, and found to be each equal to that third, are equal to one another, before we could either give or refuſe our aſſent to the general truth.—"Things equal to one and the ſame thing are equal to one another." We do not by this mean to aſſert, that the one truth follows as a *conſequence* from the other, for, in the language of metaphyſics, they are both neceſſary and eternal; but only that the progreſs of the human mind, being from particulars to generals, we muſt often have perceived and reflected on the truth of particular propoſitions of the ſame kind, before we could comprehend the *meaning* of the general axiom under which they are all included.

Having made theſe preliminary obſervations, to which we ſhall have occaſion frequently to refer, we now proceed to conſider ſome of Mr. Drummond's *Academical Queſtions*, for our limits will not admit of a diſcuſſion of the whole; but before we enter on that conſideration, we muſt requeſt the reader not to ſuppoſe that we think meanly of the book,

though we be found to differ often in opinion from the author. To himſelf we make no apology; for he would not be a true member of the *Academy*, were he to feel the ſmalleſt uneaſineſs at our differing from him as widely as he has differed from others. We have indeed found in his work many poſitions which appear to us erroneous; but juſtice requires of us to ſay, that his bias toward *immaterialiſm* is much leſs dangerous, than that mechanical and chemical *mania* which has infected the preſent race of philoſophers, and pretends to account for every phænomenon of mind by unſeen æthers, the vibration of nerves, or elective attractions!

The volume before us is only part of a great work, of which the plan and the extent are not ſtated in the preface. Of theſe therefore we ſhall at preſent ſay nothing. The part which is publiſhed conſiſts of two books, in the former of which various queſtions are diſcuſſed in the manner of the *Academy*, and in the latter is taken a review of ſeveral celebrated ſyſtems of philoſophy. Perhaps the firſt of the two publiſhed books is the moſt important, though the ſecond may generally be found the moſt amuſing; and therefore to the firſt we ſhall devote moſt attention.

The queſtion firſt diſcuſſed is, "Whether we have any notion of *power;*" and as the author labours to prove that we have not, the reader will hardly be ſurpriſed at our having, in the courſe of the diſcuſſion, met with ſeveral poſitions, to which we cannot aſſent, and with not a few which we do not underſtand. The author is undoubtedly miſtaken when he ſays, that metaphyſicians "commonly *ſuppoſe*, or take for granted, that the mind is an incorporeal ſubſtance; endowed with numerous qualities, faculties, and attributes; and ſuſceptible both of action and paſſion." The common people indeed take for granted, that the mind is what they call *ſpirit*; but when their notions of ſpirit are inquired into, it is found that by the word they mean, not an incorporeal ſubſtance, but a kind of aerial or ætherial fluid, which, in the opinion of the metaphyſician, is as corporeal as the table at which he writes. It is not until he has compared the known attributes of mind, with the known qualities of body, and ſeen that the former have no reſemblance whatever to the latter, that the metaphyſician *infers* that the mind is an incorporeal ſubſtance. Whether the inference be fairly drawn is not the queſtion at preſent before us. That queſtion is ſtated in the following terms.

"Before accounting for all mental *phænomena*, by ſuppoſing the exiſtence of a number of intellectual faculties, it might have

been perhaps worthy of philoſophical accuracy to have examined, and to have explained (if it could be done) the nature of power. *Is power a cauſe or an effect?* Philoſophers do not appear to have decided this queſtion. Sometimes they ſpeak of power, as if it were the principle which had occaſioned all things, and by which the univerſe itſelf was produced; at other times they ſeem to conſider it, as having reſulted from ſome being already exiſting; nor do they inform us, in what way they underſtand *how* any thing can exiſt, without the previous exertion of power. Is it poſſible to reconcile theſe different opinions? Power cannot be at once the principle and the attribute of being. It cannot be both the conſequence and the origin of exiſting ſubſtance—that by which all things were cauſed, and yet that, which ſomething was neceſſary to cauſe." P. 5.

It is not at all ſurpriſing to us, that philoſophers have not decided, or attempted to decide, a queſtion which we did not, till now, ſuppoſe it poſſible for any philoſopher to aſk. Before Mr. Drummond had put to others the queſtion—"Is power a cauſe or an effect?"—it would certainly have been worthy, as he ſays, of philoſophical accuracy, to aſk himſelf, whether an efficient *cauſe* be conceivable by him who has no notion of *power?*

But have not philoſophers contradicted themſelves when treating of power? Perhaps ſome of them have; but we perceive nothing like a contradiction in the different opinions attributed to them in this extract. The power of God may be, and certainly is, the principle by which the univerſe was produced; and yet the power of men may have reſulted, and certainly did reſult, from the power of God already exiſting. Philoſophers do not indeed inform us *how* any thing can exiſt *without* a previous exertion of power; nor do ſuch of them as are ſober pretend to ſay *how* any thing exiſts *by* a previous exertion of power. That many things *do* exiſt *by* a previous exertion even of human power, which, without that exertion, would not have exiſted, daily experience renders incontrovertible; and that ſome all-powerful being *has exiſted for ever without* the previous exertion of any other power, is a truth ſuſceptible of the moſt rigid demonſtration (if a philoſopher of the academy will admit that any thing is ſuſceptible of demonſtration;) but no men of ſound mind will attempt to explain the *how* of any kind of exiſtence. It is indeed ſelf-evident, that the very ſame power cannot be at once the principle and the attribute of the ſame being: it cannot be both the conſequence and the origin of the ſame exiſting ſubſtance; but why power, the attribute of one being, may not be the principle or efficient cauſe of another being, we are

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yet to learn. Is not the power of any piece of machinery *, (a ſteam-engine for inſtance) the conſequence of the laws of nature, and the mental powers of men? and are not the laws of nature, and the powers of men, derived from the eternally exiſting power of God? But, continues the author,

"If we conſider power as the cauſe, by which we are ultimately to account for all effects, we muſt acknowledge that it is itſelf a *boundary*, which we cannot paſs—a principle, before which nothing can be placed. Where there are *ſeparate powers*, then, there are *ſeparate principles*; and *a principle* is that, which being derived from nothing, can hold of nothing. *Principio autem nulla eſt origo* (ſays Cicero) *nam ex principio oriuntur omnia, ipſum autem nullâ ex re; nec enim id eſſet principium quod gigneretur aliunde.*"

Let not the reader be miſled by the authority of Cicero, for the quotation from him, when read with the context, is foreign from the ſubject under diſcuſſion by our author. Cicero is treating of the human ſoul, and gives from Plato the following argument, to prove it not barely immortal, but abſolutely eternal, *a parte ante* as well as *ad partem poſt.*

"Quod ſemper movetur, æternum eſt; quod autem motum affert alicui, quodque ipſum agitatur aliunde, quando finem habet motus, vivendi finem habeat neceſſe eſt: ſolum igitur quod ſe ipſum movet, quia nunquam deſeritur à ſe nunquam ne moveri quidem deſinit; quin etiam cæteris quæ moventur, hic fons, hoc principium eſt movendi: *principii autem nulla eſt origo; nam e principio oriuntur omnia; ipſum autem nulla ex re alia naſci poteſt; nec enim eſſet principium, quod gigneretur aliunde:* quod ſi nunquam oritur, ne occidit quidem unquam: nam principium extinctum nec ipſum ab alio renaſcetur, nec a ſe aliud creabit: ſi quidem neceſſe eſt a principio oriri omnia. Ita fit, ut motus principium id ſit, quod ipſum a ſe movetur; id autem nec naſci poteſt nec mori: vel concidat omne cœlum, omniſque natura conſiſtat neceſſe eſt, nec vim ullam nanſciſcatur, quæ a primo impulſu moveatur. Cum pateat igitur, æternum id eſſe, quod ſe ipſum moveat, quis eſt, qui hanc naturam animis eſſe tributam neget? Inanimum eſt omne, quod pulſu agitatur externo, quod autem eſt animal, id motu cietur interiore et ſuo: nam hæc eſt propria natura animi, atque vis: quæ ſi eſt una ex omnibus, quæ ſe ipſam ſemper moveat: neque nata certe eſt, et æterna eſt †."

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* The power of machinery is a metaphorical expreſſion; but it is in common uſe, and will not be here miſunderſtood by him who is not determined to miſunderſtand us.

† *Tuſcul. Quaſt. lib.* 1. *c.* 23. et *Som. Scipionis*, § 8.

That there muſt be *ſome eternal* principle, the ſource of motion, Cicero has here ſufficiently proved, though he was unqueſtionably miſtaken when he ſuppoſed that principle to be in perpetual motion itſelf; but he has not proved, nor can the preſent author prove, that the power of ſelf-motion, within certain limits, may not be *communicated* by that eternal principle to other beings, who, though they have had a beginning, may be conſidered as *ſecondary* principles, becauſe they too produce effects; and therefore the concluſion, that the human ſoul *muſt be eternal*, is not more impious than it is abſurd. The power of God, by which we ultimately account for all effects, is certainly, to uſe the words of our author, a *boundary* which we cannot paſs—a principle *before* which nothing can be placed; but in the reaſoning of Cicero, there is nothing to compel us to admit, that if men be poſſeſſed of power, that power likewiſe muſt be derived from nothing, and held of nothing!

As to *ſelf-motion* (ſays Warburton *, commenting on this paſſage) the word is equivocal, and may either ſignify the power *given* to a being to begin motion, or a power *inherent* and eſſential to a being who has all things within itſelf, and receives nothing from without. Now we have ſhown that Plato and his followers uſed *ſelf-motion*, when applied to the ſoul, in this latter ſenſe, and from thence inferred a NECESSARY *immortality* in that being which had it, an immortality which implied increation and ſelf-exiſtence †. That this was the ſenſe in which Cicero uſed the word is indiſputable, from his ſaying, "cum poteſt igitur, *æternum* id eſſe, quod ſe ipſum moveat;" and again, "quæ ſe ipſam *ſemper* moveat; neque *nata* certe eſt, et *æterna* eſt;" but, with all due deference to the great orator, we have no heſitation to ſay, that this is no fair inference, becauſe it takes for granted what can never be proved, that the power of beginning motion cannot be communicated.

But what has all this to do with the queſtion agitated by Mr. Drummond concerning our *notion* of *power*? It is his

* Div. Leg. book iii. ſect. 3.

† We recommend this ſubject to the ſtudy of that preſbyter, who is ſo highly offended at the account given by us of the conſequences of the firſt tranſgreſſion. If he pay due attention to it, he may perhaps diſcover, that the notions entertained by too many Chriſtians of the immortality of man, bear a ſtronger likeneſs to the doctrines of Cicero, and other Platoniſts, than to thoſe of the goſpel; and that we ſpoke not without book, when we called thoſe who held ſuch notions, "ſemi-pagan philoſophers."

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object to prove, that we can have no ſuch notion, becauſe he thinks we cannot ſay whether power be a cauſe or an effect, a ſubſtance or an attribute. The reaſoning of Cicero, on the other hand, evidently ſuppoſes power to be the *attribute* of ſome eternal *being*, which perpetually moves itſelf, and is the ſource and principle of all other motions; and it is this powerful *being*, and not *power in the abſtract*, which he calls "principium e quo oriuntur omnia." But, ſays Mr. Drummond,

"According to this manner of conſidering power, it is abſolutely contradictory to maintain the unity of the mind, and yet to ſuppoſe the exiſtence of diſtinct intellectual faculties, or powers. If the primary cauſe in one *ſeries* be different from the primary cauſe in another, we cannot refer both theſe *ſeries* to the ſame principle. If we trace an action to the will, a recollection to the memory, or a judgment to the underſtanding, how ſhall we pretend that there is yet a more remote principle? By what inference ſhall we conclude, that the power of imagination is derived from any thing elſe; or that the faculty of comprehenſion is the delegate of any ſuperior intelligence? All theſe ſeparate powers are primary cauſes; at leaſt they are ſo to our underſtandings, if we can trace only to them any ſeries of cauſes and effects." P. 6.

Will Mr. Drummond forgive us, if we ſay that theſe appear to us like the obſervations of a man who has read more than he has thought, and to whom metaphyſical ſpeculations have not long been familiar? We do indeed talk of the diſtinct faculties of *underſtanding*, *memory*, and *will*; and not only in popular language, but in the language of even ſome metaphyſicians, theſe faculties are repreſented as if they were ſo many diſtinct *beings;* but this is no man's real opinion. It is the ſame individual mind, which *underſtands*, *remembers*, and *wills*. In like manner we talk of *inertia* *, *extenſion*, *figure*, and *weight*, as ſo many diſtinct qualities of body; and yet every body, however minute, is conceived as having all theſe qualities. The ſame individual body is conceived, nor can it be conceived otherwiſe, as at once *inert*, *extended*, of ſome *figure*, and *heavy*; while ſome philoſophers †, who

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* We chooſe to ſay *inertia*, becauſe the common phraſe *vis inertiæ* ſuggeſts a notion diametrically the reverſe of that which was intended by the author of that phraſe.

† Boſcovich and his followers, among whom may be reckoned the late profeſſor Robiſon, of Edinburgh, and perhaps Dr. Thomſon, the author of the deſervedly admired ſyſtem of chemiſtry,

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think that they have dived deeper into the ſubject than other men, ſay that every body conſiſts of innumerable *points*, which are each a centre of the oppoſite powers of attraction and repulſion. But if this be ſo, what can make it contradictory to maintain the unity of mind, and at the ſame time ſuppoſe each mind endowed with the diſtinct faculties of underſtanding, memory, and will? When a Newtonian philoſopher attributes to the inertia of matter the reſiſtance which all bodies make to a change of ſtate, whether of motion or of reſt, he does not mean to attribute it to inertia as *ſeparated* from extenſion, figure, and weight, but to the quality which he calls inertia, united with the other eſſential qualities by that unknown ſomething which he calls the ſubſtratum of body. When the metaphyſician alſo traces a ſeries of effects and cauſes to the *will* of God, he does not trace them to that will as ſeparated from the Divine intelligence, or the Divine goodneſs. It is not the *power* of beginning or continuing motion, conſidered abſtractly, that Cicero, in his abſurd argument for the eternity of the ſoul, conſiders as the *principle* from which all things aroſe, but the *being* endowed with that power.

But what reaſon have we to conſider power as an attribute of ſubſtance? We have the beſt reaſon poſſible: each man knows it to be an attribute of that ſubſtance which properly and emphatically he calls himſelf. It is from attention to the operations of our own minds alone, that we acquire any accurate notion of power*; and every man who has paid attention to theſe, knows, by the evidence of conſciouſneſs, which even Hume himſelf admitted to be infallible, that he, the ſame individual being, exerts *powers of underſtanding*, *memory*, and *will*, or, in other words, *perceives*, *compares*, *judges*, *remembers*, and *acts*. But, aſks our author,

"What is the ſubſtance of the ſoul? If reaſon, perception, underſtanding, volition, memory, and imagination, be powers of the ſoul, what is the ſoul itſelf?" P. 7.

We anſwer; it is that which reaſons, perceives, underſtands, wills, remembers, and imagines; juſt as we conceive the ſubſtance of body to be that which is extended, of ſome ſhape, inert, and heavy. When we exert the power of *imagination*, we are conſcious that we are not *reaſoning*, or, in the proper ſenſe of the word, *perceiving*; and when we *perceive* any thing, or *reaſon* about it, we are conſcious that we are not *imagining*. Imagination therefore is different from

* Britiſh Critic, Vol. xxvi. pp. 305—311.

perception

perception and reaſon; but every man is conſcious that he, the ſame individual being, who reaſons or judges, or perceives at one time, imagines at another. Theſe powers therefore muſt be ſomehow united; and that which unites them may be called the *ſubſtratum* * of the ſoul, as the *ſoul* itſelf, or the *ſubſtance* of the ſoul, conſiſts of thoſe powers thus united. To this our author will reply:

"I aſk if it be not then evident, that all diſtinction muſt be made, not between things, but between their qualities? Material ſubſtance, conſidered as ſubſtance, could not be diſtinguiſhed from ſpiritual ſubſtance; and we could not aſſert, that the ſubſtance of the Deity is different from that of the world, which he has created. The deiſt probably will not chooſe to come to this concluſion; and will therefore rather ſay, that the qualities are determined by the nature of the thing, than that the thing is determined by the nature of the qualities. Now if power have reſulted from ſubſtance, it is evident that ſubſtance had the prior exiſtence. Power only exiſts when action is begun, and God was before he acted." P. 7.

That power exiſts only when action is *begun*, is an aſſertion contradicted as well by conſciouſneſs as by experience. Has a man ſitting at table no power to riſe up, nor a horſe any power till he be yoked to the plough? What our author ſays of God is at variance with the doctrine of Cicero, who declares the very contrary of that *principle*, from which, as we have ſeen, he derives all things, but to talk of prior and poſterior with regard to God, is at once abſurd and impious. It is a melancholy proof of the truth of the poet's obſervation:—

"That men ruſh in where angels fear to tread."

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* We are perfectly aware that *ſubſtratum* is not commonly employed in this ſenſe, nor do we contend for the propriety of ſo uſing it. *Subſtance*, however, would be leſs proper, becauſe ſubſtance, when ſpoken of body, implies *not that* after which our author is ſeeking, but the *ſubſtratum*, with all the eſſential qualities of body inhering in it. The word *inhering*, too, cannot be literally underſtood when applied to mind, nor *union*, nor even *underſtanding*, and numberleſs other words, which are all derived from ſenſible objects; and it is this circumſtance which renders the writing of a ſyſtem of univerſal ſcepticiſm ſo very eaſy a taſk, that it might be performed by any head of tolerable talents juſt emancipated from college. The ſceptic will ſay that the word *ſyſtem* is here improperly uſed, for that his principles admit not of ſyſtem. Of this we are perfectly aware, and it furniſhes an additional proof of the truth of our obſervation.

On

On this part of the extract, therefore, we ſhall make no further remarks; though we hope to ſhow, that in the reaſoning which precedes it, there is nothing to authorize ſo ſingular a concluſion.

It is indeed true, that all diſtinction, *directly* and *immediately* known to us, is between the *qualities* of things, and not between thoſe inviſible *baſes*, or *ſubſtrata*, in which certain *combinations* of thoſe qualities are conceived as inherent; but it does not therefore follow, that we may not *infer*, from the difference of the qualities, that the baſes, in which they reſpectively inhere, are equally different. It was well argued by Dr. Clarke and Mr. Baxter, that thought and conſciouſneſs are ſo totally different from extenſion and diviſibility, that they cannot be conceived as ſpread over a ſurface, or as diffuſed through a diviſible maſs; and hence it was inferred, that the baſis of thoſe powers is neither extended nor diviſible, and therefore ſomething totally different from corporeal ſubſtance. The argument, when properly underſtood, ſeems to be concluſive; but it is not always underſtood even by thoſe who quote it. Many people, even philoſophers, having paid no attention to the proceſs by which we acquire the idea of extenſion, can form to themſelves no notion of an unextended ſoul, but by comparing it to the ſmalleſt *phyſical point*; but this is not the notion ſuggeſted by the reaſonings of Clarke and Baxter, for the ſmalloſt phyſical point is extended. It was their object to prove, and we think they have proved, that neither extenſion, nor ſuch inextenſion as that of a point, can be predicated of the baſis of conſciouſneſs, or thought; and that it is as great nonſenſe to talk of conſciouſneſs being combined with extenſion, as of the ſound of a trumpet being combined with colour. We cannot with propriety, or indeed without abſurdity, ſay, that a ſound either has or wants colour; nor can we but with equal abſurdity ſay, that the baſis of conſciouſneſs is either extended, like a ſquare inch for inſtance, or inextended like an evaneſcent point.

In all this there is nothing which to us appears difficult to be conceived, or which can reaſonably be called in queſtion; and therefore we may aſſert, with the utmoſt confidence, that the ſubſtance of the Deity is as different from the ſubſtance of the world which he created, as activity is different from inertneſs, or as conſciouſneſs and intelligence are from length, breadth, and thickneſs. When the author affirms, that "if power have *reſulted* from ſubſtance, it is evident that ſubſtance had the prior exiſtence," we are not ſure that we underſtand him; for this is not the language of thoſe metaphy-

taphyſicians, with whoſe works we are beſt acquainted. Body cannot exiſt without dimenſions, weight, figure, &c. and mind cannot exiſt without the *powers* of perception, &c. For the ſake of reaſoning about them, we form, or try to form, ſome ideas of figure, extenſion, &c. independent of the baſis in which they inhere; and for the ſame purpoſe we try to form notions of power, independent of the being or beings of which it is an attribute; but theſe ſeparations are mere creatures of our own, and cannot be conceived to have ever had a real place in nature.

"Another difficulty reſults from the hypotheſis in queſtion, (of our having any notion of power.) Every power which is exerciſed implies another power by which it is exerciſed. Where power is tranſmitted, there muſt be a power to tranſmit. If there be a faculty, by which we underſtand, there muſt alſo be a power, by which we are enabled to employ that faculty of underſtanding. The power by which an action is performed, indicates a prior power, which enables the agent to make uſe of that which is the immediate cauſe of the action; and this prior power likewiſe implies another previous power, by which it has been exerciſed. Thus the *ſeries* may become infinite; and for every power ſuppoſed, another may be pre-ſuppoſed." P. 9.

If this be good reaſoning, Mr. Drummond is certainly not the *author* of the work entitled *Academical Queſtions*, now under review. He may have felt a ſtrong deſire to diſplay his ingenuity, by calling in queſtion every received truth, and undermining the foundation of every ſyſtem of ſcience; but ſomething muſt have previouſly excited that deſire, and ſome prior power muſt have enabled him to exerciſe that power, by which he has endeavoured to gratify it. "The power, by which an action is performed, indicates a prior power, which enables the agent to make uſe of that which is the immediate cauſe of the action; and this prior power likewiſe implies another previous power, by which it has been exerciſed." Now if this ſeries, in the preſent caſe, be *infinite*, no man is the *author* of the work entitled *Academical Queſtions*, which, in 1805, exiſts by the ſame kind of neceſſity, by which a geometrical axiom has always been true; but if the ſeries be *finite*, the author of the work is the *firſt* power in that ſeries, and not Mr. Drummond, who acted as a mere inſtrument, juſt like the pen with which he wrote! In either caſe, for every power ſuppoſed we may here not only *preſuppoſe* another power, but with moral certainty of not being miſtaken, *trace the ſeries of powers* backward through more than two thouſand years.

That,

Thus, the power immediately prior to our nominal author was unqueſtionably Mr. Hume, who, by his *Treatiſe of Human Nature*, and the ſecond volume of his *Eſſays*, enabled Mr. Drummond to make uſe of that which was the immediate cauſe of the *Academical Queſtions*; the power immediately prior to Mr. Hume was Biſhop Berkeley, who, by his *Treatiſe concerning the Principles of Human Knowledge*, and his three *Dialogues between Hylas and Philonous*, enabled Hume to make uſe of that which was the immediate cauſe of his *Treatiſe* and his *Eſſays*; and the powers immediately prior to Berkeley appear to have been Plato and his followers *, with whoſe writings the biſhop is known to have been particularly converſant. The *Academical Queſtions*, therefore, are either the offſpring of *fate*, or the work of ſome *antient Platoniſt*; and if their tendency be dangerous, no blame can be imputed to Mr. Drummond, who is likewiſe entitled to no praiſe for whatever ingenuity may appear in the diſcuſſion of them!

That arguments or principles which lead to ſuch concluſions as this are not ſound, will admit, we think, of no doubt; but in the preſent caſe, the fallacy is apparent. It is ſo far from being true, that "every power which is exerciſed implies another power by which it is exerciſed," that the very reverſe is the truth, and felt to be the truth by every man of reflection. Power to do any thing implies, in the very notion of it, power to leave that thing undone; and no man ever ſuppoſed that ſuch actions as he could not prevent were performed by his own power. Every action and every event implies power ſomewhere; but they are the actions of ourſelves alone that we can trace, with *abſolute* certainty, to the powers from which they *immediately* proceed. We walk, ſtand ſtill, or ſit, read or write, &c. and every man is conſcious that he does ſo by his *own* power; our hearts too continually beat, and every ſyſtole and diaſtole proceed ultimately from *ſome* power; but, as we are not conſcious of theſe motions, who knows not that the power from which they proceed is *not* his own?

"The motion of external bodies does not furniſh us with any *idea* of what may be the motive principle. To perceive one object impelling, and another impelled, is not to perceive that which

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* Berkeley did not, like Hume and the preſent author, call in queſtion the exiſtence of the human ſoul, or deny that we have any notion of *power*. He only denied the exiſtence of corporeal ſubſtances; and it is well known that ſuch ſubſtances were by Plato and his followers denominated τὰ μὴ ὄντα.

generates

generates and continues motion. While impulſe imparts impulſe, I may be ſenſible of a repeated effect, which I may conclude is produced by a repeating cauſe; but I have no perception of the cauſe. The *vis movendi* is no object either of ſenſe, or of *underſtanding*. I ſee the thing moved, and I cannot conceive the force by which it is moved. I ſuppoſe the earth to be carried in its orbit round the ſun by the power of gravitation; and (but) I do not thence pretend that I have an idea, or notion of the power of gravitation. I am acquainted with the effect; I may ſuppoſe, though I do not perceive the occult cauſe. I cannot therefore conclude, that I acquire any notion of power, by obſerving the motion of external bodies." P. 10, 11.

The concluſion is juſt. No man could ever have acquired the notion of what we call power merely by obſerving the motion of external bodies; but having acquired that notion by attending to the operations of his own mind on his own body, every man is impelled by a law of his nature to attribute all changes among external bodies, whether from reſt to motion, or from motion to reſt, to *ſome* power exerted *ſomewhere*. Men aided by the imperfection of language, and diſpoſed to perplex their readers, may indeed raiſe verbal objections to this aſſertion; but we can no more believe that any man of ſound mind doubts its truth, than we can believe that any man of ſound mind doubts the truth of a geometrical axiom. If there be any ſuch man, we cannot argue with him; becauſe his mind being differently conſtituted from our's, we have no common principle from which to reaſon. It is indeed true, that we do not *perceive* the *vis movendi* either in impulſe or in gravitation, though we are ſure that there is ſuch a *vis*, and have aſcertained with mathematical accuracy many of the laws by which in both caſes it operates. We muſt take the liberty, however, to inform Mr. Drummond, that it is at leaſt doubtful, if not more than doubtful, whether there ever was an inſtance of *real impulſe*; and that if it were certain that, in the phenomenon called impulſe, bodies come into actual contact, a metaphyſical reaſon might be eaſily aſſigned why the impelling body often diſplaces the body impelled; but as the caſe really is, we can aſſign no other reaſon for the phænomena of impulſe and gravitation, than the *fiat* of the Almighty when he eſtabliſhed the laws which regulate the motions of the univerſe.

We ſhall not accompany the author any further, through his diſquiſition on power. It is his object to prove that we can have no ſuch notion; and like all thoſe who, of late, have undertaken the ſame taſk, he confounds *deſire* with *volition*, though no two emotions, or by whatever other name

they may be called, are more perfectly diſtinct. In deſire the mind is often, if not always, *paſſive*, and knows itſelf to be ſo, while every man exerting volition believes himſelf to be *active*, at leaſt during the exertion. The author wiſhes likewiſe to infer, that becauſe our powers are very limited, they are merely imaginary; and affirms, that "there can be no ſuch thing as power which is contingent!" This laſt aſſertion we are not ſure that we perfectly underſtand. If it be the author's meaning that there can be no ſuch thing as power which does not act *neceſſarily*, we can only reply that he is unqueſtionably miſtaken. Whatever acts *neceſſarily*, does not, in the proper ſenſe of the word, *act* at all; but is a mere inſtrument in the hands of ſome agent who in all his actions is free. "We find from experience, he ſays, that an idea of reflection is ſeldom ſo diſtinctly perceived as an idea of ſenſation;" and he might ſafely have ſaid that we have no *ideas* of reflection at all. We have as diſtinct *notions* of *juſtice* and *power* as of *figure* and *extenſion*; but we cannot imagine ourſelves *looking* at the former as at the latter when we think of them, becauſe juſtice and power never made, through the organs of ſight, impreſſions on the ſenſorium. The chapter concludes with one or two aſſertions, which are either inaccurately expreſſed, or obviouſly not true.

"Belief (ſays the author) cannot be forced, nor can conviction be coerced; and when one ſentiment effaces another in the human mind, the change cannot be aſcribed to any thing elſe, than to the prevailing ſentiment itſelf." P. 21.

Were the author told by two men of known veracity, that they had juſt ſeen a perſon rendered delirious by the ſtudy, for inſtance, of Hume's *Treatiſe of Human Nature*, leap from London-bridge into the river, and drown himſelf; would not ſuch teſtimony enforce his belief! He might doubt the reality of the *cauſe* aſſigned for the delirium, becauſe that is a matter of *opinion*; but he could not ſurely doubt the reality of the *fact*, that the unhappy man had drowned himſelf. If by what he ſays of the coercion of conviction, it be his meaning that conviction cannot be compelled by external violence without internal evidence, what he ſays is undoubtedly true; but it is no diſcovery. If, on the other hand, it be his meaning that a man may give his aſſent, or withhold it, juſt as he chooſes, notwithſtanding the force of evidence, he inadvertently aſcribes to the human mind a degree or kind of power, which it certainly does not poſſeſs. No man can withhold his aſſent from a mathematical propoſition legitimately demonſtrated, if he underſtand the demonſtration; and in all ſuch caſes, conviction may be ſaid to be coerced.

The

The ſecond chapter conſiſts of a number of aſſertions, not very cloſely connected together; but all tending in a greater or leſs degree to promote univerſal ſcepticiſm. To animadvert on every one of them would ſwell this article beyond the ſize of the volume, of which it profeſſes to be no more than a review; and as no man accuſtomed to ſuch diſquiſitions is in the ſmalleſt danger of being miſled by the arguments, we ſhall merely obſerve that the author writes, we ſuſpect, with deſigned ambiguity, when he ſays, that "the ſenſible qualities of matter exiſt only as they are perceived." He is likewiſe egregiouſly miſtaken when he ſuppoſes that "*a material* medium, which tranſmits the gravitating power, paſſes from the moon, and is in contact with the ſurface of the ocean; otherwiſe we could not preſume, that the *phænomena* of the tides would be produced." It has been an hundred times demonſtrated, that the gravitating power cannot be tranſmitted by *any material* medium.

The third chapter is employed in confuting the unguarded aſſertion of Locke, that *ſenſation convinces us, that there are ſolid and extended ſubſtances.* The taſk is eaſily performed, if it be taken for granted, that Locke meant to ſay that our conviction of the exiſtence of ſolid and extended ſubſtances is itſelf a *ſenſation*; but we have read Locke's works with much attention, and, though his language is often inaccurate, we muſt declare that we never took this to be his meaning. Locke appears to have thought as we do, that every change or event is an effect, and that of every effect there muſt be a cauſe. He knew, as every man knows, that ſenſation is not the effect of human *volition*; that it depends not on a man himſelf, whether, when he opens his eyes at mid-day, he ſhall experience the ſenſations which are uſually ſaid to be produced by light; or whether when he graſps an ivory ball, he ſhall experience reſiſtance. Locke might therefore infer with the utmoſt certainty, that ſenſation is excited in the mind by ſomething quite different from the mind itſelf; but whether that ſomething be another mind acting immediately on the mind of man, or ſolid and extended ſubſtance created and directed in all its motions, by the ſupreme mind, is the queſtion at iſſue between Berkeley and his opponents. That it muſt be the one or the other has been admitted, we believe, by all philoſophers, except Mr. Hume and a few followers, of whom the preſent author appears very ambitious to be one; and hence his numberleſs *verbal* objections (for they are merely verbal) to our notions of *power*. Hence too the following paragraphs, of which the tendency muſt be obvious to every underſtanding.

"There are perhaps ſome philoſophers, who will tell us, that God has ſo conſtituted the world, that he is himſelf the cauſe, by which all eſſences exiſt, and is himſelf the immediate ſupport of material ſubſtance, (aye, and of all ſpiritual ſubſtances too). The *ſuppoſition* is bold, and the *hypotheſis* doubtful. We cannot go from any cauſe, which we know, directly to that, which we aſſume to be the firſt. Man cannot count the links in a chain which infinity alone can meaſure. He cannot trace the ſeries of events to the origin of time. He may *think*, that a God exiſts, and had being before nature and the world; *but he can place no ſecond cauſe* after the firſt. His eye cannot reach immeaſurable diſtance; it can neither ſee beyond the chaſm which ſeparates finite from infinite, nor deſcry a limit to unbounded viſion." p. 39.

Is this philoſophical reaſoning, or flowery declamation? All philoſophers who admit that material ſubſtance, and the minds of men, had a beginning; who perceive not the neceſſity of more than one ſelf-exiſtent being; and who have not yet learned to quibble on our notions of power, muſt believe that God is the cauſe and ſupport of all ſubſtances, whether corporeal or ſpiritual. This is neither a *ſuppoſition* nor an *hypotheſis*, (whatever may be the difference of meaning which our author attributes to theſe words) but a neceſſary truth; nor are we at all diſpoſed to admit on Mr. Drummond's αὐτος ἐφη, in direct oppoſition to our own experience, that a *ſecond* cauſe cannot be placed after the *firſt*. We are ourſelves ſecond cauſes of many things, but the firſt cauſes of nothing. But the author proceeds,

"It may be aſked how I account for ſenſations, if I queſtion the exiſtence of a material *ſubſtratum?* I might aſk in my turn, how we can account for them with it? To aſſign cauſes for everything, has been the vain attempt of ignorance in every age. It has been by encouraging this error, that *ſuperſtition has enſlaved the world*. In proportion as men are *rude*, *uncultivated*, and *uncivilized*, they are determined in their opinions, bold in their preſumptions, and obſtinate in their prejudices. When they begin to doubt, it may be concluded they begin to be refined. The ſavage is ſeldom a ſceptic—the barbarian is rarely incredulous. *The leſs men know*, the leſs they are embarraſſed to find a cauſe for any event."

Are we to infer from this, that Ariſtotle knew leſs than Pyrrho; and Newton, leſs than the preſent author? We are ſatisfied that Mr. Drummond is far from wiſhing that ſuch inference be drawn; and we would not have put the queſtion, but to ſhow by a ſtriking example, the impropriety of endeavouring, in philoſophical diſquiſition, to excite prejudice againſt any ſet of principles, by calling them the offſpring

offspring of *ignorance* and *ſuperſtition!* It is indeed often vain to attempt to aſſign the *immediate* efficient cauſes of events; but this is not a common attempt among the diſciples of Newton and Locke. Though they all know that every event is the effect of *ſome* efficient cauſe, their employment is to trace the *laws* of nature, ſatisfied that all ſubordinate cauſes depend upon one firſt cauſe.

In the fourth chapter we meet not with much that calls for our animadverſion. The author makes himſelf merry at the expence of the late learned Mr. Harris, and the author of *ancient metaphyſics*, for their vain attempts to illuſtrate the ancient doctrine of *matter* and *form*. To exhibit their illuſtrations of that doctrine in a ridiculous point of view, was no difficult taſk; but has not Mr. Drummond expoſed himſelf to a ſevere retort by the following aſſertions?

"We have not only no clear ideas, but no ideas at all, of mathematical points, lines, *ſurfaces*, or *ſolids*. He who can conceive clear ideas of theſe ſubjects of geometry, muſt be able to comprehend infinite diviſion, infinite diminution, and infinite augmentation. The boundary, which hath neither breadth nor thickneſs, can be no object of thought. We cannot imagine a perfect ſquare, circle, or triangle. The exiſtence of theſe may be aſſumed; and we may reaſon rightly about mathematical quantity by the help of ſenſible quantity." pp. 43, 44.

We may aſſume then the exiſtence of what we cannot conceive! This is perfectly new to us. Many things *may* exiſt of which we can form no notion, either direct or relative; but ſuch things are to us as if they exiſted not, and to talk of reaſoning about them, has much the appearance of nonſenſe. How we can know that we reaſon rightly about mathematical quantity, if we have no notion of that quantity, it is not eaſy to conceive; for our reaſonings are never perfectly right when applied to ſuch ſenſible quantities, or can be actually meaſured. But what can have induced this author to ſay that we have no ideas of *ſurfaces* and *ſolids*? Of mathematical *points* and *lines* indeed we can have no ſuch ideas or figure in the imagination, like the ideas of objects which we have actually ſeen; but if we have any ideas at all, we certainly have of mathematical *ſurfaces* and *ſolids*. Our difference from Mr. Drummond is here about a mere matter of fact; and every man is qualified to decide between us, by conſidering whether he can fix his attention on *ſurface* without attending at the ſame time to *ſolidity*; and on *length*, *breadth*, and *thickneſs*, without thinking at the ſame time either of *metal* or of *wood*, or of any other parti-

cular *kind of matter*. Of mathematical *points* and *lines* too, though they figure not in the imagination, or as the Greeks called it φανλασια, we have very diſtinct notions, not indeed *direct* but *relative;* but we ſhall have occaſion to ſay ſomething of ſuch notions afterwards, when we come to our author's reaſonings concerning *ſubſtances*.

In the mean time, is it not probable that Mr. Drummond here puzzles himſelf about infinite diviſion, infinite diminution, and infinite augmentation, juſt as others have done before him, by taking theſe expreſſions in a wrong ſenſe? Philoſophers, indeed, talk of the infinite diviſibility of matter, and the infinite expanſion of ſpace; but all that they have proved, is, that in the *ideal* diviſion of *ideal* extenſion, we cannot proceed ſo far, but that we might proceed ſtill farther; and that we might *conceive* a *wider expanſion* than any that can poſſibly be *aſſigned*. That the material world is not infinite is apparent from the phænomena of motion; for were matter without bounds, there would be no vacuum, and were there no vacuum there could be no motion. That real corporeal ſubſtances are not infinitely diviſible is likewiſe evident; for, if according to Newton and ſome of the ancients, all bodies conſiſt of atoms of the very ſame kind, though differently arranged, it is obvious that in ſuch body the number of thoſe atoms, however large, muſt be limited; or if, according to Boſcowich, they conſiſt not of atoms, but of mere *centres* of attraction and repulſion, (and there ſeems to be no other alternative) the number of theſe centres in each body muſt likewiſe be limited, becauſe the influence of every centre extends through a certain ſphere.

In the fifth chapter the author treats of the ſecondary qualities of bodies, and contends, that they have no exiſtence but when they are perceived. Admiting the exiſtence of bodies themſelves, the diſpute which has been ſo long carried on concerning theſe primary and ſecondary qualities, and the exiſtence of the latter, is kept alive by the moſt contemptible quibbling that ever diſgraced pages devoted to ſcience. The ſenſation of ſmell certainly exiſts not but in a ſentient being, and during the time that it is felt; but we learn by experience, that ſomething proceeds from a roſe, for inſtance, which coming into contact with the olfactory nerves excites, through the medium of them, the ſenſation of ſmell. This ſomething we call a quality of the roſe; and becauſe we have no direct idea of it as we have of figure, we call it a *ſecondary* quality. That it is not *ſmell*, though ſometimes called by that name, is certain; but that it is to be found wherever a roſe exiſts, no man doubts; though in the ſolitary deſert

deſert it can produce no *ſmell*, becauſe in the deſert there is no ſentient being affected by it.

This is the whole myſtery of *ſecondary qualities;* and one would think that it contains nothing hard to be underſtood, or that ſhould occaſion controverſy among men of ſcience really deſirous of underſtanding each other. Metaphyſicians, however, are not always deſirous of underſtanding each other; for logomachy ſeems to be their delight. Becauſe Dr. Reid has expreſſed himſelf inaccurately on this ſubject, Mr. D. treats him with a degree of contempt, which would be altogether inexcuſable, had not that philoſopher too often treated Locke in the ſame manner for expreſſions, of which, though inaccurate, the meaning intended by the author is as little liable to be miſtaken by him who wiſhes to find it, as the Doctor's is on the preſent occaſion. It is indeed ſo difficult to write on ſuch ſubjects with uniform and perfect accuracy, that unleſs metaphyſicians will agree to interpret the language of each other on more liberal principles than they have hitherto done, their ſcience will never be carried to perfection. No man of candour can read the work before us and really believe that Mr. Drummond ſuppoſes *roſes* and *dung-hills* to be *ſentient* beings, from which ſenſations are tranſmitted to the mind of man; and yet the following ſentence, if literally interpreted, unqueſtionably implies this meaning.

"They (the organs of ſenſe) are, as Cicero deſcribes them, *viæ quaſi quædam a ſede animi perforatæ;* and theſe *viæ quaſi*, which TRANSMIT nothing but ſenſations to the ſoul, cannot inform it of external qualities." P. 54.

We hoped to take a view of the whole firſt book of this work in one number of our journal, and of the ſecond, in another; but we find this to be utterly impoſſible without extending the preſent article beyond all proportion. On our author's reaſonings reſpecting *ſolidity*, *extenſion*, and *motion*, together with his doctrine concerning the intercourſe, real or ſuppoſed, between *mind* and *matter*, we have yet made no remarks; and on theſe, with his notions of power, reſt the foundations of his own ſyſtem, as well as his objections to the ſyſtems of others. We ſhall therefore reſume the controverſy (for ſuch we are afraid it muſt continue to be) and endeavour to conclude it in another number.

(*To be concluded in our next.*)

ART. II. *Miſcellaneous Plays, by Joanna Baillie.* 8vo. 438 pp. 9s. Longman, &c. 1804.

IF the earlineſs of our notice were to be conſidered as any meaſure of our favour, the ingenious writer of theſe plays would have juſt reaſon to complain of us. But, in truth, we conſider her poetry as too vigorous a plant to require any nurſing from us; and ſecure of its natural progreſs, we have ſuffered it to give way to things which ſeemed more urgently to demand, from various cauſes, our attention. Yet we cannot but think it ſtrange, in the preſent moſt deplorable ſtate of our national drama, that no aid is ſought by our theatres from a pen of ſuch powers and ſuch faſcination as that of Miſs Joanna Baillie. Half the originality, and half the fine writing which ſhe puts into any one of her tragedies, might ſerve to furniſh out a legion of common dramas. Tragedy itſelf, however, is little encouraged; this muſt be the cauſe of an effect, which would be otherwiſe unaccountable. But the public received De Monfort coldly; in ſpite of one or two of the fineſt ſcenes that ever graced a theatre. It is true: and for this neglect ſome cauſes may be aſſigned, neither diſgraceful to the writer, nor the performers. Yet if ſomething of the knowledge of the ſtage be wanting, might it not be imparted by thoſe who are more ſkilful in that branch of learning? and would it not be well worth while to employ ſuch a pen, under the guidance of a perſon able to adviſe on thoſe points?

We are led more particularly to theſe remarks by the peruſal of the firſt tragedy in this volume, RAYNER: a drama as full of poetical merit, nearly, as it is of verſes; abounding with original conceptions, and fine ſituations; and diſplaying much knowledge of the human heart. Our judgment, as to the technical buſineſs of the theatre, may not, perhaps, be ſuperior to that of the poeteſs; on this, therefore, we ſhall not particularly inſiſt; but, as far as we perceive, there is but one material error of this kind in the play; and this, though a groſs one, is ſo eaſily removed, that the conſideration of it could not occupy ten minutes. We allude only to the incident, certainly altogether comic, by which the execution of the hero is at preſent delayed. Remove that, which almoſt a ſtroke of the pen would do, and all would be conſiſtent and good. Excluſive of this, there cannot be a doubt that the play contains many fine and truly original ſituations; much, as we conceive, that muſt infallibly excite intereſt, in repreſentation as well as in peruſal. Rayner

is

is a truly dramatic character. His ſufferings are occaſioned by a ſingle deviation from virtue, into which he is led by much art of ſeduction. His ſubſequent repentance is evidently ſincere, and his deſire of life, while it is perfectly conſiſtent with nature, is no where degrading to him. He every where carries with him the ſympathy and the wiſhes of the reader, and would, we doubt not, of the ſpectator. He is ſeduced into a gang of outlaws, ſome of whom had been his friends, much as Jaffier is ſeduced to join the Venetian conſpirators, without imitation, however, of thoſe incidents. As to the writing of the drama, it has ſo many beauties, that the choice among them is the only difficulty. The firſt ſoliloquy of Rayner may be choſen as well opening the nature of his ſituation.

" Be ſtill, ye idle thoughts that toſs me thus,
Changing like reſtleſs waves, but ever dark;
Or ſome one of you o'er his fellows riſe,
And bear a ſteady rule. Adverſity!
Thou'ſt come upon me like an ambuſh'd foe
In armed ſtrength. If I had mark'd thy courſe,
I might have girt myſelf for thine approach,
While diſtant ſtill, and met thee like a man.
But when new fetter'd in a lover's bonds,
And dazzled too with hope's deceitful brightneſs,
Cam'ſt thou like a thick cloud of deſart ſand,
And in dark night o'erwhelm'd me: deepeſt night,
Thro' which no waking viſion ever gleams,
Save thy grim viſage only, loathly want,
In all thy varied forms of miſery.
My night, my day dreams, ah! how are ye changed,
Since in the new-betroth'd, the lover's fancy,
Ye wove your ſheeny maze of mingled thoughts,
Like ſparkling dew-webs in the early Sun!" P. 26.

There is much truth and beauty in the following dialogue, between a man condemned and his betrothed wife.

" ACT IV.

" *The inſide of the Priſon:* Rayner *and* Elizabeth *are diſcovered ſitting ſorrowfully by one another in earneſt diſcourſe.*

RAYNER.

" Thou ſayeſt well, my ſweet Elizabeth;
In this I have againſt thy love offended.
But in the brightneſs of fair days, in all
The careleſs gaiety of unruffled youth,

Smiling like others of thy ſex, I loved thee;
Nor knew that thou wert alſo form'd to ſtrive
With the braced firmneſs of unyielding virtue
In the dark ſtorms of life—alike to flouriſh
In ſunſhine or in ſhade,—Alas! alas!
It was the thoughts of ſeeing thee—but ceaſe!
The die is caſt; I'll ſpeak of it no more:
The gleam which ſhews to me thy wond'rous excellence
Glares alſo on the dark and lowering path
That muſt our way divide.

ELIZABETH.

" O no! as are our hearts, our way is one,
And cannot be divided. Strong affection
Contends with all things, and o'ercometh all things.
I will unto thee cling with ſtrength ſo terrible,
That human hands the hold will ne'er unlock.

RAYNER.

" Alas, my love! theſe are thy words of woe,
And have no meaning but to ſpeak thy woe:
Dark fate hangs o'er us, and we needs muſt part.
The ſtrong affection that o'ercometh all things,
Shall fight for us indeed, and ſhall o'ercome:
But in a better world the vantage lies
Which it ſhall gain for us; here, from this earth
We muſt take different roads and climb to it,
As in ſome pitileſs ſtorm two 'nighted travellers
Loſe on a wild'ring heath their 'tangled way,
And meet again.

ELIZABETH.

" Ay, but thy way, thy way, my gentle Rayner—
It is a terrible one.
Oh fleſh and blood ſhrinks from the horrid paſs!
Death comes to thee, not as he viſiteth
The ſick man's bed, pillow'd with weeping friends:
O no! nor yet as on the battle's field
He meets the blood-warm'd ſoldier in his mail,
Greeting him proudly.—Thou muſt bend thy neck,
This neck round which mine arms now circled cloſe
Do feel the loving warmth of youthful life:
Thou muſt beneath the ſtroke.—O horrid! horrid!

RAYNER *(ſupporting her from ſinking to the ground.)*

" My dear Elizabeth, my moſt belov'd!
Thou art affrighted with a horrid picture

By

By thine own fancy trac'd; look not upon it:
All is not dreadful in the actual proof
Which on th' approach frowns darkly. Rouſe thy ſpirit;
And be not unto me at this dark puſh
My heavieſt let; thou who ſhould'ſt be my ſtay." P. 78.

The ſcene in which Elizabeth ſolicits the Counteſs, exhibits a truly original ſituation, and is finely written. As a deſcription of a ſudden inundation, the following cannot eaſily be exceeded.

" I am now come from gazing on the fight.
From bank to bank the red ſwoln river roars;
And on the deep and ſlowly-rolling maſs
Of its ſtrong centre-tide, grumly and dark,
The wrecks of cottages, whole ricks of grain,
Trunks of huge trees torn by the roots,—ay, ſave us!
And floating carcaſes of periſh'd things,
Bloated and black, are borne along; whilſt currents
Croſs-ſet and furious, meeting adverſe ſtreams
On rude uneven ſurface, far beyond
The water's natural bed, do loudly war
And terrible conteſt hold; and *ſwoltring* eddies
With dizzy whirling fury, toſs aloft
Their ſurgy waves i' the air, and ſcatter round
Their ceaſeleſs bick'ring gleams of jagged foam,
All fiercely whit'ning in the morning light.
Crowds now are ſtanding upon either ſhore
In awful ſilence; not a ſound is heard
But the flood's awful voice, and from the city
A diſmal bell heard thro' the air by ſtarts,
Already tolling for the execution." P. 127.

Theſe will, doubtleſs, be ſufficient ſpecimens of the Tragedy of Rayner, to excite the attention of thoſe whoſe curioſity reſpecting it may hitherto have been dormant. To analyze it more particularly we ſhall not undertake: convinced that whatever might be thought objectionable, with a view to repreſentation, might eaſily be removed; and that the general merit of it is ſuch, as well deſerves that care and attention.

We might have ſaid at firſt, but is not now too late to ſay, that the preſent volume contains three dramas: not written on the ſubject of particular paſſions, like thoſe which Miſs B. has publiſhed before, but with the leſs limited deſign of common dramas. The firſt of the three is Rayner, which we have now commended. The ſecond is a comedy, entitled, *The Country Inn.* The third, a tragedy on a great hiſtorical

hiſtorical ſubject, entitled, "Conſtantine Paleologus, or the laſt of the Cæſars."

Of the comedy, the leſs is ſaid the better. With the majority of readers, we have always thought the talents of the writer much leſs formed for the comic than the ſerious drama. But, if in her former comedies ſhe ſtood greatly below her tragic ſtation, in the preſent ſhe is far inferior to what ſhe has before attempted. The Country Inn is, indeed, ſo feeble in character, incident, and dialogue, that, with all our knowledge of authorial partiality, we can hardly account for its introduction into this volume.

In the tragedy of Conſtantine are well delineated the leading circumſtances of that great event, the taking of Conſtantinople by the Turks, which put an end to the imperial line of Cæſars. The account of this play, which the author herſelf has given, well deſerves to be read.

"The laſt play of this volume was written in the hope of being brought out upon our largeſt theatre, enriched as it then was by two actors whoſe noble appearance and ſtrong powers of expreſſion ſeemed to me peculiar ſuited to its two principal characters. The ſubject of it is taken from Gibbon's account of the ſiege of Conſtantinople by the Turks. It was a ſubject that preſſed itſelf upon me, at a time when I had no thoughts of writing at all, and (if I may uſe the expreſſion) *would* be written upon. The character there diſplayed of Conſtantine Paleologus, the laſt of the Cæſars, a modeſt, affectionate, domeſtic man; nurſed in a luxurious court, in habits of indulgence and indolence; without ambition, even without hope, rouſing himſelf up on the approach of unavoidable ruin; and deſerted by every chriſtian prince in Europe, deſerted by his own worthleſs and enervated ſubjects, ſupported alone by a generous band, chiefly of ſtrangers, devoting themſelves to him from generous attachment;—to ſee him thus circumſtanced, nobly fronting the ſtorm, and periſhing as became the laſt of a long line of kings, the laſt of the Romans;—this was a view of a man—of noble and dignified exertion, which it was impoſſible for me to reſiſt, though well aware that no play I am capable of writing can ever be equal to what ſuch a ſubject deſerves. So much was I pleaſed with thoſe generous ties—may I be permitted to make uſe of a ſcripture phraſe, and ſay, thoſe "cords of a man?" binding together the noble Paleologus and his brave imperial band, that, had I followed my own inclination, delineating thoſe would have been the principal object of the piece. But convinced that ſomething more was requiſite to intereſt a common audience, and give ſufficient variety to the ſcenes, I introduced the character of Valeria, and brought forward the domeſtic qualities of Conſtantine as well as thoſe of the unfortunate prince and beloved leader." P. xiv.

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What circumſtance prevented the reception of this play, at the theatre alluded to, we are not told. To us it ſeems that the theatre might have found its account in producing it. There is enough of buſtle and ſhow to pleaſe the multitude, and there is abundance of that finely written dialogue, which judicious hearers could not but approve. Who will not feel the merit of theſe lines?

" Ah! whereunto do all theſe turmoils tend—
The wild contention of theſe fearful times?
Each day comes bearing on its weight of ills,
With a to-morrow ſhadow'd at it back
More fearful than itſelf.——A dark progreſſion—
And the dark end of all, what will it be?" P. 308.

Difficult as it muſt be to give on the ſtage the ideas of a general aſſault of a great city, we think that the author has well ſelected the circumſtances for that purpoſe. The character of Conſtantine is alſo rendered intereſting, and is, throughout, well drawn. His aſking pardon of his friends before his laſt ſolemn act of religion is well conceived, and as well expreſſed. We give a part of this paſſage.

CONSTANTINE.

" My friends, there greatly preſſes on my heart
Somewhat I've much deſir'd to ſay to you,
If a full heart will grant me ſo much voice.

OTHUS.

" Then ſpeak it, royal ſire, we all attend
With ears of love and moſt profound reſpect.

CONSTANTINE.

" Thus ſtation'd on a dark and awful verge,
In company with you, my noble friends,
I have deſired, in this ſolemn act,
To make my peace with God. But, on my ſoul,
If any unforgiven wrong to man
Yet reſts, how ſhall I lift my hands to him
Who has made all men, and who cares for all,
As children of one grand and wond'rous houſe,
Wherein the mightieſt monarch of the earth
Holds but a little nook?
I have been one, plac'd on a giddy height
Of ſeeming greatneſs, therefore liable,
In nature's poor infirmity, to acts
Of blind and fooliſh pride. I have been one

In much real feebleneſs, upheld, defended,
By voluntary aid and gen'rous zeal
Of valiant ſtrangers, owing me no ſervice,
And therefore liable, in the mind's weakneſs,
Its ſaddeſt weakneſs, to ungrateful thoughts
Tinctur'd with jealouſy. If towards you,
My noble friends, I have contracted guilt,
I truſt—I know—I beg—what ſhall I ſay?
Your gen'rous hearts to all your deeds of love
Will add a laſt forgiveneſs.

OTHUS.

" O no, moſt royal Conſtantine! to us
And to all men thou'ſt ever worthy been,
Noble and gracious; pardon at our hands
Thou needeſt none.

OMNES.

" O no, thou needeſt none!
As we to thee have faithful followers been,
Thou'ſt ever been to us a gen'rous lord." P. 376.

It will detract very little from the merit of theſe two tragedies to mention, that here and there, though in very few inſtances, we have obſerved inaccuracy of language. It is very difficult for a writer, not educated learnedly, entirely to avoid theſe blemiſhes. Of the few inſtances we have noticed, a part may be errors of the preſs; we ſhall not therefore call them forth to notice. It is a very high praiſe of Miſs J. Baillie's poetry, that it is perfectly free from modern affectations. She employs our language as ſhe finds it prepared for her in pure and claſſical writers*, and a noble inſtrument it is in her employment of it. The ſtrained expreſſions and new-coined words of affected writers never produce the effect intended by them. The words of this poeteſs have all the weight ſhe wiſhes to give them, and cauſe no ſurpriſe, but ſuch as is conſiſtent with admiration, and with pathos.

* We may except the words *ſombre*, and *ſombre-looking*, pp. 324 and 319. *Sombre* is not Engliſh; nor even *ſombrous*, which ſome write.

ART.

ART. III. *War in Diſguiſe; or, The Frauds of the Neutral Flags. (Concluded from Page 622.)*

HAVING thus expoſed the frauds of neutral merchants, and ſhown the evils ariſing from them, the author proceeds to point out the remedy for thoſe evils, and to prove our right of applying it.

"If," ſays he, "neutrals have no right, but through our own gratuitous conceſſion, to carry on the colonial trade of our enemies; we may, after a reaſonable notice, withdraw that ruinous indulgence; and, in the mean time, hold thoſe who claim the benefit of it, to a ſtrict compliance with its terms. If, after the revocation of the licence, the commerce ſhall be ſtill continued, we may juſtifiably puniſh the violaters of our belligerent rights, by the ſeizure and confiſcation of ſuch ſhips, as ſhall be found engaged in the offence, together with their cargoes."

He further ſhows, that this remedy is an allowable courſe, and that it cannot fail to be effectual; for that the enemy would then be obliged to hoiſt again their own commercial colours, and often to hazard their ſquadrons and fleets for the relief of their colonies, as was uſual in former wars; and he thinks, that Buonaparte, from his known partiality to the windward Antilles, might be induced to incur riſques for their protection greater than their value, in a national view, might warrant.

The author then examines the queſtion, whether this is a caſe in which we have a right to any remedy at all? Admiting fairly, that if the ſuppreſſion of this commerce requires a breach of juſtice, we ought to follow the advice of Ariſtides to the Athenians, on a well-known occaſion, and inflexibly abſtain.

He proves, however, our right, firſt, becauſe "the neutral powers have all aſſented to the rule of the war 1756, in point of principle, by ſubmitting to its partial application." But, admitting that we are bound to ſhow a reaſon for withdrawing our indulgence, we may fairly alledge, that it has been very groſsly abuſed, and that ſelf-preſervation demands from us the revocation of the licence which we gave. If, therefore, this commerce were lawful in its origin and objects, ſtill if its further proſecution be inconſiſtent with our ſafety, the obligations of peace and amity call on the neutral powers to abſtain from it. But he inſiſts, that there are no ſuch conflicting rights, and referring to the

argument

argument againſt this trade cited in page 13 *, proceeds to anſwer the objections that have been offered on the other ſide.

He very properly declines anſwering thoſe objectors, who, like the tyrant of France, diſpute our right to ſuppreſs this commerce, on principles that impeach the practice of maritime capture at large. Thoſe alſo who maintain, that a neutral flag may protect hoſtile property, he diſdains to anſwer. Their fallacies have indeed been fully expoſed by other writers. But to the objections of thoſe, who, without openly contending for ſuch doctrines, maintain that neutral powers have an unlimited right to trade with the powers at war, he gives, in our opinion, very ſatisfactory replies, diſcuſſing ſeparately each of their arguments, and ſhowing its futility.

The author then, in order to point out and juſtify more clearly, the remedy meant to be propoſed, diſtinguiſhes the colonial trade from thoſe other branches of commerce, which have been the ſubject of a like belligerent policy. As his reaſoning in this part appears to us equally ingenious and juſt, we will give it in his own words.

"It differs from them, not only in the peculiar ſtrictneſs, and broad generical character of the monopoly by the parent ſtate during peace, which is fraudulently ſuſpended in war; but in the nature of thoſe intereſts which it involves, and in the principles on which it is, in its natural courſe, conducted.

"Strictly ſpeaking, it is not commerce; though, in conformity to common uſage, and for want of an appropriate term, I have hitherto given it that appellation; and I cannot help thinking, that the difficulty (if to any impartial mind there really appears any difficulty at all, attendant on this plain queſtion) would never have been imagined, if the anomalous intercourſe between a mother country and its colony, had not been confounded in idea, through the uſe of a vague general name, with ordinary commerce or trade.

"Commerce, in its proper ſignification, implies both buying and ſelling; and in a commercial voyage, goods are uſually either tranſmitted from the ſeller in one country, to the buyer in another; or ſent on the buyer's account, for ſale in a different market.

"But what is the general object of ſhipments in time of peace, from Europe to a Weſt-India iſland? To ſend for ſale, merchandiſe which has been purchaſed or ordered, on account

* See pages 616 and 617 in our preceding volume.

either

either of the ſhipper or conſignee? No ſuch thing—If we except ſmall quantities of proviſions, clothing, and other neceſſaries, deſtined for the ſupply of the few white inhabitants, which are bought in Europe by the agents of the Weſt-India ſtore-keepers, and ſent to them on their account, to be retailed in their ſtores or ſhops; the outward cargoes are all ſhipped by planters, or the agents of planters, and conſigned to them, their attornies, or managers, for the uſe of their eſtates.

"Again, on the return voyages, are the cargoes compoſed of goods, the ſubjects of mercantile enterpriſe, which have been ſhipped by merchants in the colony on their own account, or on account of merchants in Europe, by whom they have been ordered? By no means—they conſiſt, almoſt univerſally, of the produce of the plantations, ſent by the planters to their own agents in the mother country; or which is much more common, to the planter himſelf in that country, by his own manager in the colony.

"Am I aſked how ſuch tranſactions differ from commerce? I anſwer—in the ſame degree, that a man ſending his own wine, from his cellar in London to his houſe in the country, differs from commerce; and in the ſame degree that a gentleman farmer, who ſends his own corn to his factor in the market town, differs from a merchant.

"In theſe caſes, indeed, inland carriage is uſed, and in the former, a paſſage by ſea, which, from habitual aſſociation of ideas, ſeems to us to give a mercantile character to the tranſaction; but let us diveſt ourſelves for a moment of this prejudice, and that tranſmiſſion of goods acroſs the Atlantic by the owners, which we call the colonial trade, will be ſeen to be, in its general nature, no more commercial, than the carriage of the wine or the corn, in the caſes I have mentioned.

"The plantation ſtores, indeed, are purchaſed by the planter, previous to their ſhipment: and the produce will be ſent to market by the conſignee, and ſold, after its arrival: but the commercial tranſaction in the one caſe, was finiſhed before the commencement of the voyage; in the other, it does not commence, till after the voyage has ended. Till the planter, or his agent, ſends the produce from the warehouſe to the market, it is not in any ſenſe the ſubject of trade; and even the ultimate ſale, on account of the grower of the commodity, cannot ſtrictly be regarded as a mercantile tranſaction. If it be ſuch, every farmer is a merchant.

"Theſe are far from mere verbal diſtinctions. They go to the root of the pretences, ſuch as they are, by which the neutral intercourſe between the enemy and his colonies is defended; for if the ſubject of acquiſition by the neutral, is not of a commercial nature, or was not ſuch till made ſo for the purpoſe of enabling him to acquire it, there is an end of all the arguments or declamations that turn on the variable and aſſignable nature of

of commerce in time of peace, and to all the ſuppoſed analogies between this commerce, and other new-born branches of neutral navigation. This is not, like the other caſes, merely the carrying on of a trade in foreign bottoms, and on foreign account, which before was carried on in native bottoms, and on native account; but it is the converting into a trade, of that which before was a mere removal of goods, without any transfer of property.

" A new character, as well as a new conveyance, is given to the exports and imports of the colonies. The alledged right to protect them, is founded on their being commercial; but they were firſt made commercial, in order to be protected; and if the neutral merchant really carries them on his own account, he does more than was done by the enemy merchants, before the war. Not only the ancient ſyſtem of navigation, therefore, but the ancient courſe of colonial economy, is inverted, for the ſake of eluding our hoſtilities.

" But there is another, and perhaps a ſtill ſtronger ground of diſtinction, between this and all the other branches of commerce, which neutrals have been allowed to conduct in time of war.

" The capital employed in colonial agriculture belongs, for the moſt part, to the mother country, where the owners or mortgagees reſide, and the produce ſent to Europe is chiefly the returns on that capital: conſequently the mother country has a beneficial intereſt in the remittance, quite diſtinct from its commercial uſe, and which equals or bears a large proportion to, its entire value. It is not merely a medium or vehicle of commercial gain, or a ſubject of manufacturing profit; but is, abſtractedly from its ſpecific form and uſe, ſubſtantial wealth and revenue. It differs from ordinary commercial imports, as corn-rent paid to a landholder, differs from the purchaſed corn of the miller or ſpeculator in grain." P. 165.

Having thus ably and clearly diſtinguiſhed the ſupplies ſent to colonies, and carriage of colonial produce, from ordinary commercial tranſactions, the author proceeds to ſhow the effects of this difference, as to the perils of carriage in war. In other branches, you ruin the trade when you cut off the gains of the merchant. But his colonial produce is, for the moſt part, the returns of a tranſmarine capital, already laid out and inveſted. The importation of it, therefore, cannot ceaſe to be beneficial to him, unleſs you could raiſe by your hoſtilities, the price of carriage, till it equalled the groſs value of the commodity, or could actually intercept the produce by capture. In other caſes alſo, by forcing your enemy out of his ordinary channels of trade, you might deſtroy the trade itſelf; but the caſe is very different in reſpect of the returns of his colonial capital. He thence

infers, that if we were bound to ſubmit to all the other encroachments of the neutral flag, their admiſſion into the ports of the hoſtile colonies, might ſtill be fairly and conſiſtently reſiſted.

This part of the ſubject is ſummed up in the following juſt and forcible obſervations.

"After all that has been, or can be ſaid, on this important ſubject, one plain queſtion will probably be felt to be deciſive, by every equitable mind.

"*Quo animo?*—With what intention, did the enemy open the ports of his colonies to foreign flags?

"If it was with commercial views, or for the mere ſake of imparting a benefit to friendly powers, their acceptance of the boon may, perhaps, be juſtifiable: but if the ſingle, manifeſt, undiſſembled, object was, to obtain protection and advantage in the war, to preſerve his colonial intereſts without the riſk of defending them, and to ſhield himſelf in this moſt vulnerable part, againſt the naval hoſtilities of England; I ſay, if ſuch was the manifeſt, and known purpoſe of the meaſure, I ſee not how any diſpaſſionate mind can doubt for a moment, that a co-operation in ſuch an expedient, by powers in amity with England, was a violation of the duties of neutrality.

"The motive, indeed, on their part, may not have been hoſtile; it was the covetous deſire, perhaps, only of commercial gain; but if they give effect to a belligerent ſtratagem of our enemy, whether of an offenſive, or defenſive kind, knowing it to be ſuch, they become inſtruments of his inſidious purpoſe, and accomplices in his hoſtile act. If the commercial motive, can defend them from the charge of inimical conduct, then let the hired aſſaſſin, who acts without malice to the victim, be abſolved from the guilt of the murder.

"Is it then a doubt, I will not ſay with any ſtateſman, but with any individual merchant, in America, Pruſſia, or Denmark, that ſecurity and advantage in the war, were the ſole objects of this meaſure with the belligerent governments that adopted it? They themſelves have never lent their neutral accomplices ſo much countenance, as to pretend the contrary. Some of them did not ſcruple even to recite the obvious truth, in the public inſtruments, by which their ports were opened.

"But the avowal was unneceſſary; and could a doubt on this ſubject have exiſted during the laſt war, it would have been precluded in the preſent, by the intermediate conduct of thoſe powers, after the peace of Amiens. So far was the change of ſyſtem from being permanent, as was argued, on behalf of the neutral claimants in the laſt war, that orders were ſent to reverſe it, the moment the ſword was ſheathed. Even thoſe foreigners,

who had a right to remove their property from the hoſtile colonies, within a limited time, by virtue of the treaty of Amiens, could not obtain liberty to uſe their own ſhips for the purpoſe: nay, Buonaparte, with all his predilection for the ſlave trade, refuſed permiſſion to the planters of Tobago, to import negroes on their own account in foreign bottoms.

"On the other hand, the firſt advices of a new war with Great Britain, were accompanied, in all the colonies, with orders to open their ports again to all the former extent.

"The hardieſt champion of this commerce then, will now ſcarcely venture to deny, that it not only grew out of, but is to end with the war. Should we, however, hear again of any doubt on that point, or of the title to commercial advantages under a grant from our enemies, let the grant itſelf be produced; let a treaty between our enemies and any neutral power be ſhewn, by which the poſſeſſion of theſe advantages is ſecured for a ſingle moment.

"Some engagement of that kind, might ſeem neceſſary, even to the ſecurity of the neutral merchants, if they really carry on the colonial trade, as they pretend, with their own capitals, and on their own account: for how are they to collect and bring away the immenſe funds, which they are continually repreſenting, in our prize courts, to have been intruſted by them to their correſpondents in the colonies, and to purchaſers of their outward cargoes, reſident there, if the ports, on the ceſſation of war, are ſuddenly ſubjected again to the ancient monopoly? We have, however, I admit, heard of no inconvenience having ariſen from this ſource, ſubſequent to the treaty of Amiens. The doors were ſuddenly ſhut, but there have been no complaints that any neutral wealth was ſhut in. It had vaniſhed, no doubt, like the gold and jewels of an Arabian tale, on the reverſal of the taliſman that produced it.

"If then this trade has not the promiſe, or hope of exiſting beyond the war, that gave it birth, the advantage ariſing from it in the war, is the palpable and only object of the enemy in opening it; and the neutral cannot in this, as in former caſes, pretend that there was a different, or even a concurrent motive, ſuch as may excuſe his acceptance of the benefit. The ſervice to the enemy, in a belligerent view, is the rent paid for the poſſeſſion of a commerce, which is ſtrangely pretended to be neutral: and the term is by tacit compact to ceaſe, when that rent can be rendered no longer.

"But, it is not only in its motive and purpoſe, that the tranſaction is of a hoſtile character. I have ſhewn, alſo, that the effects actually produced, are of a kind moſt directly hoſtile and injurious; that the commerce in queſtion, not only protects, but ſtrengthens our enemies, and puts maritime arms again into their hands, for our future annoyance and ruin." P. 176.

Some

Some general remarks on the abuſes of the neutral flag, are here introduced. Thoſe abuſes chiefly conſiſt (ſays the author) in the fraudulent carriage of hoſtile property, under the cloak of a fictitious neutrality, in voyages which fall within the lawful range of neutral navigation. He ſhows with what eaſe, and to what an extent, deceptions have been, and are almoſt daily practiſed on our Prize Courts, and the ſhocking ſyſtem of perjury by which they are ſupported; and he ſuggeſts, in addition to the penalty of confiſcation, (whenever ſuch frauds can be detected) an appeal to the juſtice of the neutral ſtates againſt their offending ſubjects. This, he ſays, would at leaſt have the effect of putting ſuch offenders (who are always the loudeſt in their complaints) on the defenſive, and make it prudent in them to remain ſilent.

In the third and laſt diviſion of his work, the author conſiders "the prudence of applying the propoſed remedy in regard to the colonial trade." The ſum of all the conſiderations, that oppoſe our reſort to this remedy, being this, that "we may provoke a quarrel with the neutral powers," he conſiders firſt, the degree of this danger; and next, whether the evils of ſuch a quarrel, would be greater than thoſe to which we at preſent ſubmit. The neutral agents, he admits, would exclaim aloud againſt the meaſure; the neutral governments would, no doubt, complain and remonſtrate. "But would they," (he aſks) if "firmly, though temperately reſiſted, puſh the controverſy into a quarrel?" He ſhows, to a great degree of probability, that they would not. With our late fellow ſubjects in America, he hopes that the equity of our cauſe will have a direct and powerful influence; for with their ſupreme aſſembly, (he thinks) a reverence for moral principle prevails, in many inſtances, over the ſuggeſtions of an ungenerous policy; and it cannot (he adds) be ſuppoſed, that the body of the American people are at this period partial to France, or inimically diſpoſed to Great Britain. The reaſons for this opinion are given with ſuch force and ability, that they well deſerve general attention, we will therefore extract a part of them.

"If, (ſays the author) they are inſenſible to the ties of a common extraction, and if the various ſympathies of religion, language, and manners, that ought to incline them favourably towards us, have loſt their natural influence, they ſtill cannot be regardleſs of the intereſting fact, that we alone, of all the nations in the old world, now ſuſtain the ſinking cauſe of civil liberty, to which they are ſo fondly attached. They ſee that

the iron yoke of a military deſpotiſm is now rivetted on the neck of that powerful people, which aſpires to univerſal domination; and which has already deprived its defenceleſs neighbours of the freedom they formerly enjoyed; nor can they doubt that the ſubjugation of England, would be fatal to the laſt hope of liberty in Europe.

"Is the Atlantic thought a ſufficient rampart for themſelves, againſt the ſame deſpotic ſyſtem? The people of America are neither ſo ungenerous, nor ſo unwiſe, as to act on that miſtaken confidence. They will advert to the ſtate of things, which a diſaſtrous iſſue of the preſent war might produce. They will contemplate the poſſible approach of a political prodigy, more terrific than any that earth has yet beheld—France lord of the navies, as well as the armies, of Europe. They will look to the South, and ſee the reſources of the Spaniſh American empire in the hand of this Coloſſus; they will look behind them, and regard a large country, in which, were the Britiſh government ſubverted, religion, extraction, and language, would favour the ambition of France. Nor will they forget, that this unprincipled power is crafty, as well as audacious; that ſhe well knows how to divide thoſe whom ſhe means to ſubdue; and has already broken confederations as ſacred, as that of the American ſtates.

"It will not be thought, that the new world has no adequate temptations to attract the ambition of the French government, or to excite it to arduous efforts. The armies of St. Domingo will be remembered. Nor will the conſtrained and prudent ceſſion of Louiſiana, efface the recollection of that alarming line of policy, by which it was acquired.

"But ſhould America be ſafe, in her diſtance, in her unanimity, and in her interior defenſive reſources, ſtill what would become of her commerce, if France were enabled to give law to the maritime world.

"Is it ſuppoſed, that Buonaparte, or his imperial ſucceſſors, will tolerate in their ports, a moment longer than is neceſſary, a republican flag? Vain imagination. Had he even no antipathy to freedom, the plague, or the yellow fever, would have leſs terrors, than ſuch a miſchievous memento to "his beſt and greateſt of peoples." At this moment he relies on the evident neceſſity of removing ſuch dangerous examples, as a ſufficient apology to Europe for putting crowns on the heads of the nominal republics around him.

"The citizens of the United States are a ſagacious people, and will reflect on theſe things. They will ſee that they have a commercial intereſt, at leaſt, if not intereſts of far greater importance, which forbid their aiding France at this alarming conjuncture, to overthrow the independence of Europe." P. 188.

Many excellent reaſons are added, to ſhow that neither the

the inſidious arts of our enemies, nor even the clamours of their own intereſted ſubjects, are likely to prevail with the American government, againſt the juſtice of our cauſe, and their own real intereſts. Of the neutral powers in Europe, the author ſpeaks with leſs confidence; but he thinks their plain intereſts will incline them to a peaceable courſe; as a few merchants only are enriched by the preſent traffic, and it produces no *laſting* good effect on the commerce of the country.

Laſtly, the author ſuppoſes for argument ſake, that the only alternative to the ſacrifice of our maritime rights, is a quarrel with the neutral powers.

If ſo, he heſitates not to pronounce that, of the two evils, the former is beyond compariſon the worſt; and he demonſtrates this, by ſhowing that the arms of the powers now neutral, added to our enemies, (if ſo monſtrous a coalition could be ſuppoſed) might increaſe our dangers, but that acquieſcence in the preſent abuſes, muſt inſure our ruin. Inſiſting that the injury to our trade, by their hoſtility, would not be ſo great as might at firſt be ſuppoſed, and that our manufactures muſt, in ſpite of all oppoſition, force their way to every part of the globe. He alſo ſpecially points out the ſecurity we have againſt any quarrel with America, at the preſent conjuncture. Some excellent obſervations on the motive of Buonaparte's inveteracy againſt this country, conclude this meritorious work. After the abſtract which we have made, and the ſpecimens which we have given, of the reaſonings and ſtile of this author, it is needleſs for us to add our high approbation of the public ſpirit, which animates his performance, or of the ability which pervades it. Whether or not the meaſures recommended by him ſhall be deemed expedient, by the conſtitutional adviſers of the Crown, every friend to his country muſt rejoice to find, that all the meaſures hitherto purſued by her rulers, on this important ſubject, have been juſt and equitable; every one muſt be gratified by the reflection, that a fuller aſſertion of our rights, if neceſſary, would neither tarniſh the honour, nor endanger the vital intereſts of our country.

ART. IV. *The Guide to Immortality; or, Memoirs of the Life and Doctrine of Chriſt in the Four Evangeliſts: digeſted into one continued Narrative according to the Order of Time and Place laid down by Archbiſhop Newcome; in the Words of the eſtabliſhed Verſion with Improvements; and illuſtrated with Notes, Moral, Theological, and Explanatory, tending to delineate the true Character and Genius of Chriſtianity. By Robert Fellowes, A. M. Oxon.* 3 Vols. 8vo. 1l. 4s. White. 1804.

THOUGH in general it may appear to be the buſineſs of a Reviewer only to give an account of what any particular work *contains*, and by no means to meddle with what it *does not* contain, yet there are undoubtedly exceptions to this rule, of which the work now before us is an eminent inſtance. This fact ſeems to be acknowledged by the author himſelf; Mr. Fellowes having forewarned his readers in his preface, (p. xiv.) that he has been guilty of *omiſſions*, which perhaps may be *exceptionable* to *ſome* of his readers. Though the work extends to three volumes, our remarks will not be many. Of the *contents* we ſhall have a very ſhort account to give, and of the *omiſſions* it is not our wiſh to ſay a word more than what we think ſtrictly neceſſary.

Mr. F. has taken for the model of his work the learned Dr. White's Diateſſaron, with ſome variation in regard to parts of the work, in which he rather follows Archbiſhop Newcome; and for ſuch *corrections* and *improvements* of the eſtabliſhed verſion of the evangelical memoirs, as Mr. F. has thought proper to adopt, he tells us he has chiefly had recourſe to the ſame learned archbiſhop, to Symonds, and Wakefield. The notes accompanying this Engliſh harmony of the Goſpels, conſiſt chiefly of moral remarks, or critical illuſtrations of ancient manners and cuſtoms. There is nothing particularly new or ſtriking in the former, and the latter are chiefly ſelected from works well known, and we believe very generally conſulted; ſo that though we would by no means wiſh to depreciate Mr. F.'s labours, as far as they tend to enforce the moral precepts of the Goſpel, or to explain what is not immediately intelligible to the illiterate, yet we muſt confeſs we do not think the world was in want of this *new* "Guide to Immortality;" nor do we regard Mr. F. as by any means ſo competent or ſo ſafe a guide as many of his predeceſſors. Mr. F. acknowledges, that, as to the *contents*, he has been particularly *cautious* not to give *offence* to the gainſayer of Chriſtianity, and he even expreſſes a hope that

if

if Jews, Turks, Infidels, or Heretics ſhould be induced to read his work, they may be diſpoſed to lay aſide their *Anti-chriſtian antipathies*. When we read this, we cannot wonder that the work ſhould be chargeable with *omiſſions;* for if the Jew, the Turk, the Infidel, and the Gainſayer, may be expected to become Chriſtians by adopting Mr. Fellowes's View of Chriſtianity, we confeſs we are not able to diſcern why the Chriſtian may not continue a good Chriſtian, though he ſhould deny that our Saviour was the Meſſiah, ſhould acknowledge Mahomet to be a true prophet, ſhould reject all revelation whatſoever, or make a mockery of the moſt ſolemn and awful doctrines of both the Old and New Teſtament. Mr. Fellowes alledges indeed that the "objections of the *Gainſayer* are never levelled ſo much at the genuine doctrine or moral precepts of the Goſpel, as againſt the numerous corruptions and abſurdities with which it has been blended in the lapſe of ages by artifice and folly." But if this ſhould be true in regard to the Gainſayer, Mr. F. had juſt expreſſed his hopes and expectations that his book would induce the Jew, and Turk, and Infidel to lay aſide *their* "Antichriſtian antipathies;" and he could not ſurely mean to ſay that the objections of the latter were not directed againſt the "genuine doctrine," or "moral precepts of the Goſpel." The real fact ſeems to us to be, that inſtead of ſmoothing the way for the removal of the "Antichriſtian antipathies" of Jews, Turks, Infidels and Gainſayers, Mr. F. has done all he can to remove the anti-jewiſh, anti-mahometan, and anti-deiſtical antipathies of the true believer, without one ſingle advantage on the ſide of morality or Chriſtian charity.

We know of no Proteſtant church or Proteſtant creed (and we are taught to believe the ſame *now* of the Papal church and Papal creeds) that encourages any antipathy to the *perſons*, but only to the doctrines of our adverſaries; in which we are but upon a footing with thoſe adverſaries themſelves, who, if they have no antipathy to the genuine doctrines, or moral precepts of Chriſtianity, will ceaſe of courſe to be Jews, Turks, or Infidels; and the point which Mr. F. ſeems to have ſo much at heart, will be gained without any further conceſſions. How Mr. F.'s antipathy to creeds, and teſts, and articles, is to induce the Jew to acknowledge Jeſus to be the Meſſiah, or the Mahometan to abandon the Koran, or the Infidel to ſubmit to a divine revelation, we know not; and among all Mr. F.'s conceſſions, we muſt do him the juſtice to ſay, he has not conceded one of the above points, either to Jew, Turk, or Infidel. Though in making Chriſtianity "nothing more than a rule of life," (ſee note 40.

vol. i.) a doctrine Mr. F. continually enforces as the genuine and ſole principle of the Goſpel, he, in our opinion, ſo depreciates the character of the Meſſiah, as to render it a matter of perfect indifference to the Chriſtian, whether the Jew, Turk, or Infidel, acknowledge his divinity, provided they will but ſubſcribe to the purity and propriety of his precepts.

But to advert more particularly to Mr. Fellowes's omiſſions, his own account of them is this:

"In the following work, it will perhaps be objected that I have introduced no myſteries, but whatever is myſterious is unneceſſary. The Eſſentials of Religion conſiſt in a few, and thoſe the plaineſt truths. For Religion is the concern of all men, and therefore all that is really important in religion, will be found to be compriſed in what all men (in the poſſeſſion of reaſon) may underſtand. *Falſe* religion may extol the importance of myſteries, but there is NO MYSTERY in the *true*."

Really we thought, that, on the word of an Apoſtle, "without controverſy," great was "the myſtery" of the Chriſtian Revelation in the ſight both of men and of angels. "*God was manifeſt in the fleſh, juſtified in the ſpirit, ſeen of angels, preached unto the Gentiles, believed on in the world, received up into glory.*" 1 Tim. iii. 16. Which ſhall we truſt, Paul or Fellowes? Does Mr. F. diſbelieve *this* "myſtery of godlineſs?" No, we cannot ſay that he does; he believes that God was manifeſt in the fleſh, ſome how or other, and in the perſon of Jeſus Chriſt. Is this to be accounted among the *events* and *doctrines* of "*real importance*" in the "Chriſtian Religion." We find nothing to the contrary in Mr. F.'s book; he fully believes, that the *Logos* of St. John was *God*, and that in "becoming fleſh," he "aſſumed the human nature, or fixed *his* abode in the humanity of Chriſt." Sect. ii. note 13. We have only then to aſk, whether this doctrine of Chriſtianity, which Mr. F. profeſſes to believe, is one of thoſe which, "all men (in the poſſeſſion of reaſon) may underſtand?" No, ſays Mr. F. for I do not underſtand it myſelf; and therefore ſince I do not underſtand it, I will ſay ſo, but I will be careful at the ſame time not to acknowledge it to be a myſtery. In this manner only can we underſtand Mr. F.'s profound commentary on the term Logos. Note 3. Section ii.

"*Logos*," commonly rendered "*Word*," by others, *Reaſon, Wiſdom, Power*; I do not mean to employ much time in diſcuſſing a queſtion ſo very intricate and obſcure, and on which many good Chriſtians entertain very different opinions. Without, therefore, giving any new tranſlation of this *myſterious* term, I have

I have retained in the text, the original word *Logos;* to which I leave every reader at liberty to annex whatever interpretation he may think beſt."

This is *cautious* enough in all conſcience, and ſo certainly is the following; note 5. ſect. ib. " *and the Logos was God.*"

If we ſuppoſe the word *Logos* to mean the reaſon, or wiſdom, or power of God, what can that reaſon, or wiſdom, or power be, but " God?" Really it is eaſy to be a critic and a commentator upon ſuch terms as theſe; but in our humble opinion, we might almoſt as well be taught the Bible by the village-ſchoolmaſter in the Picture. " Sir, here's a hard word," ſays the boy, " hard word, you blockhead," rejoins the teacher, " why then ſkip it and go on."

Mr. F. deals ſo roughly with the ſupporters of creeds, and articles, and myſteries of faith, he pronounces them to be all ſo *ignorant*, *credulous*, and *intolerant*, that he muſt not think it unfair if we indulge in a ſmile at his own *avowed* ignorance, or if we retort the charges of credulity and intolerance. A doctrine that he cannot comprehend, we take to be a myſtery to him as well as to others. If he believes in any ſuch myſtery, we take him to be as credulous as others; and if all that he chooſes to reject, is, on that account to be denounced at once, as no better than the " corruptions of artifice and folly," the " crafty device or ſophiſtical invention of hypocrites and impoſtors," we conceive him to be as intolerant in ſuch abuſe of his opponents, as the greateſt enemy to free-thinking and free-ſpeaking can be. It is exceedingly obvious, though Mr. F. alone perhaps may not be aware of it, that in his zeal to conciliate Jews, Turks, Infidels, and Gainſayers, he does all he can do to irritate many believers of different denominations, who, even if they are wrong, might excite ſome compaſſion in a breaſt, ſo feelingly alive, as Mr. F. would have us think his is, to all the charities of ſocial life. There *may* be hypocrites in every ſect and perſuaſion, and we abominate the character as much as Mr. F. but we are very certain that ſome of the doctrines which Mr. F. objects to, in terms the moſt uncharitable, have been entertained by men as free from any ſuperſtitious credulity, and as incapable of deliberate impoſture, as Mr. F. can poſſibly be himſelf.

Among the doctrines moſt obnoxious to Mr. Fellowes, is that of the atonement; the conſidering the death of Chriſt as a penal ſatisfaction for the ſins of the world. Mr. F. often treats this doctrine as if it *immediately* led to the moſt extravagant notions concerning imputed righteouſneſs. We are quite prepared to agree with him in objecting to that ſyſtem

of imputed righteouſneſs, which tends to render men careleſs of their own righteouſneſs, and eaſy under the weight of their perſonal tranſgreſſions; but we muſt beg leave to deny, that ſuch a ſyſtem is inſeparably connected with the doctrine of atonement. We believe, and are aſſured, that the ſacrifice of the body and blood of our bleſſed Saviour did for the world, all that the world could not do for itſelf, in regard to the power and dominion both of ſin and death; but certainly without ſetting the world free from the obligation of any law either of religion or morality; and indeed the more ſtrictly enforcing its obedience thereto, not only by proving to us that ſin required an atonement, but by the poſitive aſſurance which the ſcriptures contain, that "if we ſin wilfully, after that we have received the knowledge of the truth," "no further ſacrifice for ſin remains, but a fearful looking for of judgment." The benefits of this one ſacrifice are all we have to truſt to in the way of atonement; no blood of bulls or of goats, no faſting, no almſgiving, no ablutions, no confeſſions will of themſelves have any efficacy to waſh away the ſtain of our ſins; we muſt follow the bleſſed Jeſus to become partakers of the bleſſings he has purchaſed for us. If any think that the rightouſneſs of our great Redeemer is to abſolve them from the obligation of any law of perſonal righteouſneſs, we muſt declare we "have not ſo learned Chriſt," but regard every Chriſtian who hath been taught as the truth is in Jeſus, bound by every obligation of duty, gratitude, and intereſt, to the utmoſt of his power, and in every act of his life, to "follow peace with all men, and holineſs, without which no man ſhall ſee the Lord." Heb. xii. 14.

The death of Chriſt, Mr. F. conceives *(with the Socinians)* to have been only calculated to ſupply an example of patience and reſignation, to confirm the truth and divinity of his doctrine, and ſenſibly to aſſure us of the poſſibility and certainty of a future reſurrection from the dead. This is very much to depreciate the value and importance of our Lord's ſufferings, firſt becauſe many other teachers of righteouſneſs have done as much; and ſecondly becauſe the poſſibility of a future reſurrection had been ſufficiently demonſtrated before, in the revival of Lazarus, and that with no hazard to the ſouls of others, no ſhedding of innocent blood. We do not mean to ſay that theſe ends were not all eminently accompliſhed by the death of Chriſt, but we do not ſee how the accompliſhment of theſe objects could render Chriſt a "ranſom for all," 1 Tim. ii. 6. or a "propitiation for the ſins of the whole world," 1 John ii. 2. It is nothing to us that Mr. F. adopts the Socinian ſenſe of the term Λυτρον;

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its application to the doctrine of atonement has been in our eſtimation ſufficiently vindicated, and we cannot give Mr. Fellowes the credit of having added any weight to the oppoſite argument. We ſhall tranſcribe his comment upon the word, only *reminding* our readers, that Mr. F. is one of thoſe Chriſtians who think that the death of Chriſt was *not* propitiatory.

"*A ranſom,*" &c. Matth. xx. 28. That by dying and riſing again from the dead, he might deliver us from the fears of death, and give us the aſſurance of a happy immortality, the death of Chriſt, by which he bore the moſt undeniable teſtimony to the truth of his doctrine, and ſet his followers an example of patience and hope, under ſimilar circumſtances of affliction, is ſpoken of *under the idea* of a λύτρον, or ranſom, or price paid for our releaſe from the captivity of the grave, and as a price paid for the liberation of any priſoner, *may be conſidered* as a pledge given and received for the recovery of his liberty; ſo when the death of Chriſt, (which was the neceſſary precurſor of his reſurrection) is ſpoken of as a ranſom or price given for the riſing again of others, it *may be regarded* as a pledge of their reſurrection. "In Adam all die, but through Chriſt," who is the firſt-fruits from the dead, "ſhall all be made alive."

So far Mr. Fellowes; but ſurely this is odd language for one who denies the world to have been involved in Adam's guilt, or ſubject to any puniſhment or loſs immediately in conſequence thereof; for "original ſin" is more obnoxious to Mr. F. if poſſible, than even the doctrine of atonement. We are ſatisfied that Chriſt's death is not only ſpoken of *under the idea* of a ranſom, as an event, which by a forced conſtruction, if not by a direct equivocation, "*might be conſidered,*" and "*might be regarded,*" as ſuch; but was really and truly, and as Mr. F. againſt his own opinion, ſeems to us to admit, "a ranſom," or "price" paid to *deliver* the world from the conſequences of Adam's tranſgreſſion. We conceive death to have been, in every ſenſe of the term, the "wages of ſin;" and being inevitable, and extending to all the ſons of Adam indiſcriminately, (for, as Mr. F. reminds us, "in Adam all die,") we judge it to be a becoming *vindication* of God's providence to conclude that the wages being inevitable and univerſal, the guilt or contagion in ſome way or other has been general. Mr. F. may hold myſteries in as much abhorrence as he pleaſes, but his own expoſition of matters ſeems to us quite as myſterious as any ſyſtem of penal ſatisfaction. In note 82, vol. iii. p. 46, Mr. F. adopts Grotius's remark, that Jeſus was not amenable to death, becauſe death is the *wages of ſin;* nor yet then are infants amenable,

able, upon Mr. Fellowes's principles. But why then did Jeſus ſuffer death, Mr. F. aſks? He himſelf tells us, John x. 17. "*Therefore* doth my father *love* me, becauſe I lay down my life *that I may take it again.*" Can the ſame be ſaid of infants? Doth not the Father love them? Not according to Mr. F., for he would have the love of the Father towards Chriſt to be particularly in conſequence of the "voluntary and unforced act of obedience," by which he ſubjected himſelf to the pains of death, not being perſonally amenable thereto, note 82, vol. iii. and note 246, p. 152, vol. ii. That is, he, who was not by any guilt of his own, amenable to the wages of ſin, ſubjected himſelf to them voluntarily for the good of others; and God was particularly pleaſed with this act of *obedience* to *his* will; that is, God was *well pleaſed*, that for the behoof and advantage of the *guilty* and *unjuſt*, the *innocent* and *juſt* ſhould ſuffer the wages not perſonally due to him: has Mr. F. then any right to quarrel with the doctrine of atonement? Add to this, according to Mr. F. God was *well pleaſed* that a man, a mere man as to his own perſon, ſhould voluntarily ſubmit to what, by the will of God, no mere man could poſſibly eſcape; that is, the pains and penalty of death; and God is well pleaſed, that the ſame man ſhould have boaſted of this *voluntary* compliance with God's will, and even of his *power not to have complied;* for all this is expreſſed in note 146, vol. ii. ſect. 84.

Mr. Fellowes's plain reaſoning is indeed to us a myſtery, tending to reflect both on God and his bleſſed Son. But if Chriſt, having originally a divine principle of life in himſelf, voluntarily took our frail nature upon him, on purpoſe to pay in his own perſon, the forfeit of Death, for our Redemption from "*the Curſe*," (ſee Galat. iii. 13.) then we can well underſtand why God was pleaſed with *ſuch* an atonement; then we can well underſtand, but not otherwiſe, how his death comes to be ſpoken of "*under the idea* of a Λυτρον, or ranſom, or *price* paid for our releaſe from the captivity of the grave." This is not to depreciate the value and importance of our bleſſed Lord's reſurrection; his death was a triumph over ſin; his reſurrection a triumph over the grave." If Mr. F. ſhould continue to think this "abſurd," "ſophiſtical," "diametrically oppoſite to reaſon and to ſcripture," "a ſyſtem replete with preſumption and intolerance," the "fruit of ignorance and ſuperſtition," or of "artifice and impoſture," we cannot help it. We ſhall not be offended that Mr. F. finds myſteries in our ſyſtem of belief, for we avow that there are ſuch; but we muſt have leave to expreſs our aſtoniſhment that Mr. F. finds none in his own, for we think it is full of them.

ART.

ART. V. *Poems ſuggeſted chiefly by Scenes in Aſia-Minor, Syria, and Greece, with Prefaces extracted from the Author's Journal. Embelliſhed with Two Views of the Source of the Scamander, and the Aqueduct over the Simois. By the late J. D. Carlyle, B. D. F. R. S. E. Chancellor of Carliſle, Vicar of Newcaſtle-upon-Tyne, Profeſſor of Arabic in the Univerſity of Cambridge, and Chaplain to the Lord Biſhop of Durham.* 4to. 149 pp. 1l. 1s. White. 1805.

THE elegant talents, various learning, and early fate of Mr. Carlyle, infuſe a ſtrong intereſt for this volume into the breaſt of every claſſical and feeling reader. The poems with which the collection opens are particularly attractive, they relate to ſtriking ſcenes in the Eaſt, and are prefaced by extracts from the author's journal, which fully explain their ſubjects. From this journal, further improved by the author's hand, and adorned with theſe poems, ſuch a book of travels might have been formed, had his life been continued, as the world has ſeldom ſeen. In a poem on a moonlight view of Athens, the author ſeems in ſome melancholy lines, to prognoſticate his own fate. The leading thought of the paſſage is taken from that, which has been ſo often copied, the exquiſite paſſage of Moſchus in the epitaph on Bion,

Αἰ, αἰ, ταὶ μαλάχαι μὲν ἐπὰν καὶ τὰ κᾶπον ὄλωνται, &c.

Nevertheleſs, much originality is thrown into the imitation by the mode of conducting it. The view of Athens recalls to the poet's mind the picture of Cambridge, where he had ſo often meditated on the fame of that city.

" Some fond remembrance—ſome connected thought
Hovers around each antiquated ſtone—
Each ſcene retraced with conſcious pleaſures fraught,
And Athens' youth recall'd recalls my own.

" While Hiſtory tells the deeds that graced yon vale,
The ſpot where oft I've mark'd them memory ſhews—
The riſing picture hides the fleeting tale—
Ilyſſus vaniſhes and Granta flows.

" Again I ſee life's renovated ſpring
With every opening hour and every ſmile,
Unnipt by care—unbruſh'd by ſorrow's wing,
That welcom'd pleaſure when they welcom'd toil.

" Again

" Again I ſee that gay, that buſy band,
With whom I wander'd by the willowy ſtream,
Where nature's truths or hiſtory's page we ſcann'd,
And deem'd we reaſon'd on the various theme.

" Where are they now? ſome ſtruggling in the waves
Of care or trouble, anguiſh, want, or fear—
Some ſunk in death, and mould'ring in their graves,
Like the once buſy throngs that buſtled here.

" Dim waning Planet! that behind yon hill
Haſt'neſt to loſe in ſhades thy glimmering light,
A few ſhort days thy changing orb ſhall fill
Again to ſparkle in the locks of night:

" And thou fall'n city, where barbarians tread,
Whoſe ſculptur'd arches form the foxes den,
In circling time perhaps mayſt lift thy head
The queen of arts and elegance again.

" But oh! lov'd youths, departed from the day,
What time, what change ſhall diſſipate your gloom?
Nor change, nor time, till time has roll'd away,
Recalls to light the tenants of the tomb:

" Ye're ſet in death—and ſoon this fragile frame,
That weeps your tranſit, ſhall your path purſue—
Each toil forego—renounce each favourite aim—
Glide from the fading world, and ſink with you.

" Father of ſpirits! ere that awful hour,
While life yet lingers let it feel thy ray,
Teach it ſome beams of ſcatter'd good to pour—
Some uſeful light, as it flits on, diſplay!

" I aſk no following radiance to appear
To mark its track, for praiſe or fame to ſee,
But oh, may *Hope* its laſt faint glimmerings cheer,
And *Faith* waft on the ſpark unquench'd to Thee!" P. 59.

The advantages and diſadvantages of unpoliſhed nature, are beautifully expreſſed in the firſt poem, which was written " on paſſing an evening with a caravan of Arabs and Caraminians, in a Cemetery near Akſheher."

" No thoughts but what the tongue dare ſpeak
Within the artleſs boſom dwell;
Or were it mute, the mantling cheek,
And ſparkling eye, the tale would tell:

Each

" Each riſing image ſtands confeſt—
At once diſplay'd—at once deſcried—
As ocean's ſmooth expanded breaſt
Shews every rock that crowns his ſide.

" Nature, theſe genuine charms are thine!—
How different are the ſcenes of art?
Where all is fair, and all is fine,
And all is finiſh'd, but the heart.

" There's the ſoft ſpeech—the poliſh'd ſtyle—
The complimentary reply—
The practis'd look—the ready ſmile,
That hides a truth, or hints a lie.

" But hark yon ſhout! yon cry of rage—
The ſabre ſtarting from its ſheath—
See the mad youths in fight engage,
Hear, hear the dreadful ſhriek of death!

" Nature, theſe charms are thine!
The ocean's breaſt that mocks controul,
Where paſſion, rage, revenge, combine
To wake the tempeſt of the ſoul.

" Theſe charms are thine!—and ſhould I e'er
With rapture ſwell thy praiſe again,
Memory ſhall raiſe that ſhriek I hear,
To diſſipate the idle ſtrain." P. 11.

Nothing can be better expreſſed than the third and fourth of theſe ſtanzas. The imitations from the Arabic, which form the ſecond part of the collection, are not many nor extenſive. The chief part of theſe ſtores was given in the author's " Specimens," commended by us long ago*. The original poems at the end are rather in a lighter ſtyle, and that in particular which alludes to Mrs. Wolſtoncraft is not devoid of elegant humour. A learned lady is viſited in her ſtudy by Oberon king of the Fairies.

" What ſaw he there? no ſilken robes
But quadrants, teleſcopes, and globes,
In learn'd confuſion pil'd,
And pickled toads, and ponderous books,
And pot-hooks, diagrams and crooks—
The Elfin monarch ſmil'd.

* See Brit. Crit. Vol. viii. p. 577.

Bertha

"Bertha was in a reverie,
An open folio on her knee,
Her finger on her cheek;
"Ho, ho," quoth Oberon, "I vow
The myſtery's unravell'd now—
The lady ſtudies Greek."

"The king advanc'd, and bowing ſaid,
"Your eyes are bright, my charming maid,
But one ſeems ſomewhat bloody."—
"Ah, ſire," cried Bertha with a ſigh,
"Who can preſerve a cloudleſs eye,
And ſtick to midnight ſtudy?"

"Your fingers, too, would ſure diſplay
Their roſy tips more clear, if they
From ſable ſtains were freed."—
"'Tis only ink, my lord, and know
I prize the glorious tints that ſhew
I write as well as read."

"Miſtaken maid, the king replied,
"Why ſhall the gloomy miſts of pride
Extinguiſh beauty's beam?
Ah why, why cauſe the female mind,
For every native ſweet deſign'd,
With learning's weeds to teem!" P. 119.

This volume has given to us, and will to many others, a portion of very gratifying amuſement, not unmixed with inſtruction. We travel here in the Eaſt with more pleaſure than we ever travelled before, becauſe the Muſe goes hand in hand with us. As a memorial of a man whoſe merits were very various, and whoſe ſpan of life was ſhort, it will remain diſtinguiſhed, even in extenſive collections.

ART. VI. *African Memoranda: relative to an Attempt to eſtabliſh a Britiſh Settlement on the Iſland of Bulama, on the Weſtern Coaſt of Africa, in the Year* 1792. *With a brief Notice of the neighbouring Tribes, Soil, Productions, &c. and ſome Obſervations on the Facility of Colonizing that Part of Africa, with a View to Cultivation; and the Introduction of Letters and Religion to its Inhabitants: but more particularly as the Means of gradually aboliſhing African Slavery. By Captain Philip Beaver, of His Majeſty's Royal Navy.* 4to. Price 1l. 11s. 6d. Baldwin. 1806.

A FEW

A FEW individuals, wiſhing to make the experiment, how far it was practicable to cultivate traffic or productions on the coaſt of Africa, by the means and aſſiſtance of native Africans, who were to be in a ſtate of freedom, inſtituted a ſociety for that avowed purpoſe. This, however, was not the only motive of their proceeding: a wiſh was excited, to aſcertain by actual experiment, how far the native African was capable of enjoying the unreſtrained benefits of freedom, and to what an extent the various degrees of civilization could be communicated to him. A committee being appointed for the regulation and conduct of this plan, the iſland of Bulama, at the mouth of the river Grande, was fixed upon for the purpoſe. The preſent bulky volume details the particulars of the expedition, and the cauſes of its ill ſucceſs.

The work is divided into three parts; the firſt deſcribes the proceedings of the Bulama Society in England, and the tranſactions of the coloniſts from their departure from England, to their final abandonment of the iſland.

The ſecond part exhibits the author's journal on the iſland; and the third part recapitulates the cauſes of their failure, with a deſcription of the African coaſt, between the rivers Gambia and Grande, of the iſland Bulama itſelf, and of the other iſlands in its vicinity. This is the moſt intereſting portion of the work, and will juſtify our inſerting a ſpecimen; for the contentions and miſunderſtandings of the individuals concerned in the expedition, or the injudicious conduct of thoſe, to whom its failure may be imputed, are matters foreign from our conſideration, and on which we are incompetent to decide.

"OF THE BIJUGAS.

"The nations and tribes, of whom we have hitherto ſpoken, reſemble each other, not only in their general manners and cuſtoms, but alſo in the degree of progreſs they have made from abſolute barbariſm; but the Bijugas, of whom I am about to ſpeak, have not the ſmalleſt reſemblance imaginable, except in colour, to any of the African nations, by which they are ſemi-ſurrounded.

"Theſe, of all the Africans, on this part of the coaſt are the moſt uncivilized, faithleſs, and warlike; and are diſtinguiſhed among the neighbouring nations by the appellation of wild men.

"The Bijugas are above the middle ſize, muſcular, bony, and well-proportioned; they have the appearance of great ſtrength and activity; their noſes are more elevated, and their

lips leſs thick, than their neighbours; their teeth good, which are ſometimes filed to a ſharp point like the teeth of a ſaw; their hair woolly, and ſhaved into every fanciful form, or ſhape, which can be imagined, from wearing the whole of it to none; what they do wear is generally dreſſed with red ochre and palm oil, as ours is with powder and pomatum.

"Every Bijuga is a warrior; his amuſement the chace, his delight, war. Not ſo far advanced in civilization as their neighbours, they are yet ignorant of weaving the cotton into cloth; a deer, or a goat ſkin, is therefore the only dreſs of the men. In their arms they are more ſplendid: A long buccaneer gun, kept in the moſt perfect order, is carried in the right hand; a ſolingen ſword, about four feet long, and as ſharp as a razor, not figuratively ſpeaking, for it is ſometimes employed as one, is ſlung on the left ſhoulder; the hilt of it coming cloſe under his arm. In his left hand he holds a round convex ſhield, formed of interlaced witheys, covered with buffaloe's hide. The ſame hand graſps a ſpear.

"Except a few days in the year, when he prepares the ground for, and ſows rice, war and the chace is his ſole occupation; and he is never without his arms; to keep which in the moſt perfect order is his greateſt pride. No people underſtand the uſe of them better than they do; with their gun they ſeldom miſs their object; and with their ſpear, or aſſagaye, I have ſeen them ſtrike a reed, about ten inches long, and not thicker than a tobacco pipe, at the diſtance of twenty yards; and in the uſe of the broad ſword they are more active and expert than any people whom I have ever ſeen.

"When they attack, they firſt diſcharge their guns, kneeling and ſupporting the left elbow on the left knee, they then throw it down, and advancing to a proper diſtance, covering themſelves with their ſhield, they launch their aſſagaye, and then have recourſe to their ſword. They approach ſquatting, with their ſhield nearly covering their whole body, its convex form is admirably adapted to turn off the enemy's ſhot, indeed a muſquet ball will not penetrate it *.

"Uncon-

"* During the time that I was in Jalorem's village on the iſland of Canabac, waiting for poor Mrs. Harley to get ready to embark, one of theſe Bijugas, probably with a view of amuſing me, went through all theſe motions, and I was the object of his attack; having firſt ſnapped his unloaded piece at me, he threw it down, and approaching a little nearer, launched his aſſagaye cloſe by my ear, and then coming within the length of his ſword, he made with it ſuch quick and rapid flouriſhes round my head, as ſeemed highly to delight the ſpectators, making at the ſame time the moſt hideous faces, with a countenance that he had previouſly rubbed all over with white aſhes, probably to make

"Unconnected by any ties with the neighbouring nations, whom they generally hold in contempt, they conſider the world as their own; and that what it contains they have a right to plunder. If they can be compared to any ſtate known in Europe, it muſt be to the Algerines; they war with every body, and always plunder the weak; but there is one nation againſt which they are particularly inveterate, no living perſon in either remembering even traditionary peace between them; this nation, mild and inoffenſive, as the Bijugas are the reverſe, is held in ſuch ſovereign contempt by them, that, regardleſs of numbers, wherever they meet, they attack them.

"This nation is the Biafara. Bulama was for a long time the chief object of contention between theſe hoſtile nations, till at length the Biafaras, tired and worn out with the continual attacks of their martial neighbours, evacuated the iſland, and retired to Ghinala, up the Rio Grande. Here, however, they would not be ſafe, if, happily for them, the Bijugas were not far behind all their neighbours, in their knowledge of the adjacent ſhores, and the management of boats. This is the more extraordinary, as an inſular ſituation has always been ſuppoſed favourable to early improvement in the navigation and management of boats and ſmall veſſels; yet theſe people, although all their predatory incurſions are made on the water, have not yet learned to uſe a ſail, notwithſtanding all the boats, that viſit their iſlands, or are navigated by the neighbouring nations, uſe ſails as well as oars; and they have never yet ventured ſo far up the Rio Grande as Ghinala. This one fact is, I think, ſufficient to ſhew how far they are behind their neighbours in their progreſs from abſolute barbariſm.

"The neareſt of the inhabited Bijuga iſlands to us at Bulama was that of Canabac, the inhabitants of which had, (beſides Bulama till we purchaſed it from them) the iſlands of Galenas, ſo named from the quantity of Guinea fowls upon it, Ilhos dos Porcos, or Hogs Iſland, and thoſe of Mayo, Jamber, and Honey, all uninhabited, for hunting iſlands; on the laſt two they annually cultivate rice.

"It did not appear to me that the Bijugas of Canabac had any ſlaves in their iſland; thoſe of their own nation are probably never reduced to that ſtate, unleſs for the crimes of witchcraft and adultery; and then, moſt likely, inſtantly ſold to the Portugueſe, as well as all thoſe who might have fallen into their hands by the chance of war.

"Their women, who ſeemed to perform all the menial domeſtic duties, are as ſimple in their dreſs as the men; a thick fringe

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make himſelf look like their devil. I thought it prudent to ſmile, and look pleaſed at theſe tricks; but was very glad when they were over."

made of the ſhreds of palm leaves, about ſix inches long, tied round their waiſt, formed their only covering.

" Their government, like all others on the coaſt that I know any thing about, is monarchical, but the power of the ſovereign ſeems trifling; he cannot be known from his ſubjects by any external mark of dreſs, or reſpect ſhown to him; and he eats out of the ſame calabaſh with any of his people.

" As to their confined notions of religion, I believe that they are the ſame as thoſe of their neighbours; but they have one peculiarity; and that is, of ſacrificing a cock, prior to their undertaking any thing ſerious, or ſanctioning any weighty meaſure: ſuch as the undertaking an expedition for plunder, ſelling one of their iſlands, or even entering into trade with a perſon whom they have not known. Should a white ſtranger go to their iſland, with a view to make a treaty or the forming of any connexion with them, they would previouſly ſacrifice one or more cocks; and from the examination of the gizzard (I was given to underſtand) they pretend to aſcertain whether the motives of his viſit are good or evil. When in Jalorem's houſe, I obſerved a little round place made of clay, ſomewhat reſembling an oven, in one corner, and I aſked Gillion, my interpreter, what it was, and ſaid that I ſhould like to look inſide of it. He deſired me *not to look at it too much*, for Jalorem's people would not like it, it was " *his gris-gris houſe:*" now in this place, I believe, but am not certain their ſacrifices take place.

" It is ſingular that the preſents which I received from the women of Bellchore, Jalorem, and the king of Suoga, were always cocks, and generally perfectly white ones.

" On Canabac there are two towns or villages, each governed by a ſeparate king, who, when I was at Bulama, were named Bellchore, and Jalorem.

" Bellchore is the dread of the neighbouring people, and is reckoned the greateſt warrior the Bijuga nation ever produced. He ſtill boaſts of having ſet fire to the town of Biſſao, notwithſtanding its ſtrong fort and numerous garriſon; and, to others, he will probably boaſt of his triumph over us on the weſtern point of Bulama. He is old, but upright and active, and ſtands full ſix feet high; his large black eyes, the fire of which ſeventy rains have not yet extinguiſhed*, are the moſt penetrating I ever ſaw; his noſe his long, large, and projecting; his teeth regular and white; his limbs well proportioned; his underſtanding clear and acute; and in both body and mind he ſtands pre-eminent among his countrymen. But his courage, his policy, his reſtleſs activity, his daring enterprizes, and his love of war, which have rendered him the admiration of his own countrymen, have procured him, at the ſame time, the hatred and deteſtation of

" * The year is divided into the dry and rainy reaſon."

all thoſe nations that lie within the reach of his lawleſs expeditions.

"Jalorem, on the contrary, is diſtinguiſhed from the reſt of his countrymen, by his mildneſs and peaceable diſpoſition.

"Theſe people, like thoſe before-mentioned, have their poultry, goats, and cattle; cultivate rice, yams, &c.; and have all the common fruits of the country. Fiſh, which ſurround, in numerous ſhoals, their fertile little iſland, they have no idea of catching, but with their ſpears; and theſe they throw with ſuch unerring certitude, as abundantly to ſupply their wants.

"Warang, or Formoſa, is the moſt weſtern, the moſt populous, and the largeſt of theſe iſlands. Canabac is the eaſternmoſt, and that which is beſt known; with the inhabitants of none of the other iſlands had we any communication, except by one boat from Suoga, which lies to the N. W. of it. There has not, it is ſaid, been any known inſtance of theſe iſlanders having warred with each other." P. 334.

There is a long appendix ſubjoined, which comprehends a variety of papers and documents, explanatory of the conduct of the author; and containing various particulars, relative to the expedition, but of little intereſt except to thoſe more immediately involved in its contrivance and execution. But a very excellent nautical map is prefixed, which muſt be of important uſe to future adventurers. It was originally conſtructed by the late C. B. Wadſtern, but has been altered and corrected by the author, Captain Philip Beaver.

ART. VII. *Three Tracts on the Syntax and Pronunciation of the Hebrew Tongue; with an Appendix, addreſſed to the Hebrew Nation. By Granville Sharp.* 12mo. 387 pp. 4s. Vernor and Hood, &c. 1804.

TO the public, rather than to the auther, an apology is neceſſary for a delay of this book in our pages, very contrary to our intentions. The cloſe and accurate attention paid by Mr. Granville Sharp to the original languages in which the ſcriptures are written, (an attention not diſtracted, as in moſt ſcholars, by other objects of learned inveſtigation,) has enabled him to make diſcoveries of great importance. His publication on the uſe of the Greek præpoſitive article, which has made the Socinians ſo angry with him, was one

moſt valuable fruit of thoſe excluſive ſtudies* ; and pointed out an undoubted idiom of the Greek language, noticed indeed by ſome ſcholars, but not attentively applied, which removes all kind of obſcurity from ſome texts reſpecting the divinity of our Saviour, and proves others to expreſs it, which had not uſually been ſo conſidered. The tracts now before us are almoſt equally important with reſpect to the Hebrew language, particularly the firſt of them, the ſeparate title of which is this.

"*A Letter to a learned Friend, reſpecting ſome particularities of the Hebrew Syntax, which have not hitherto been ſufficiently explained by the Hebrew Grammarians, or by any other commentator, on that moſt ancient and valuable language.*"

To explain this, it may be ſufficient to mention that the letter *vau*, often prefixed to Hebrew verbs, has occaſionally a power which is called *converſive;* namely, the power of changing the ſignification of præterites into that of the future, and on the contrary, the futures into præterites. Theſe changes, however, were not known to follow any certain rule, except by the aid of the Maſoretic diſtinctions, and conſequently threw an appearance of ambiguity into the language. The attention of Mr. G. Sharp has enabled him to deliver a few certain and invariable rules for theſe converſions, and conſequently to introduce a complete regularity into their conſtruction. We cannot by any means ſo well explain his diſcovery (for ſuch in the moſt eſſential points it is) as by inſerting his rules, which are only five, or rather only four, the fifth being an addition of ſmall comparative weight.

RULE I.

"ו prefixed to *future tenſes* converts them to *perfect tenſes;* and when prefixed to verbs in the *perfect* tenſe it regularly converts them to the *future* tenſe. This is the *neceſſary conſtruction* for both caſes (not only "*interdum*," "*ſometimes*," as the grammarians tell us, but) *always*, conſtantly and regularly, in *every ſentence*, that is independent of the three particular circumſtances deſcribed in the ſubſequent three rules, or *general exceptions.*

"But there is one inſtance of *irregularity*, or *particular exception*, which is the more extraordinary, becauſe I believe it to be the only *particular exception* throughout the whole *Hebrew Scriptures;* and *particular exceptions* in all other languages are numerous; for

* See Brit. Crit. vol. xv. p. 70. Alſo vol. xx. p. 15.

inſtance,

inſtance, there are more than three hundred *particular exceptions* to the moſt comprehenſive rules that can be formed for the pronunciation of the Engliſh tongue!

" The only inſtance, then, of *irregularity* or *particular exception*, reſpecting ו, that I have been able to find, is in that portion of the 119th Pſalm, wherein ו is the leading letter of each ſentence, as an *acroſtic*, or *alphabetic* pſalm*; which probably ought to be conſidered merely as a *poetical licence* for that kind of compoſition.

RULE II.

" When ו is prefixed to a verb, which immediately follows another verb of the *ſame tenſe*, without a prefixed ו, and in *the ſame ſentence*, the ו in that caſe is *merely conjunctive*, and the ſecond verb to which it is prefixed (and even a third or fourth, if they are of the *ſame tenſe*, and follow in the *ſame ſentence* with a prefixed ו to each) muſt be conſtrued according to its *proper tenſe*, whether *future* or *imperative*, and often alſo the *perfect* tenſe; but *not always*; as there are a few inſtances of exception, ſome of which ſhall be mentioned hereafter.

RULE III.

" A prefixed ו does not affect or convert any verb, in the *imperative* mood, nor any verb or verbs in the *future* tenſe, which follow an *imperative* mood in the ſame ſentence. But to *perfect* tenſes the prefixed ו is converſive without hindrance from a preceding *imperative* verb.

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* " There are ſix other *alphabetic* pſalms, in none of which, however, is any ſuch *irregularity* to be found reſpecting ו. In the firſt (viz. Pſa. xxv.) the ו is prefixed to a verb in *the imperative mood*, which, according to the third rule, is not affected by it. And in the third *alphabetic* Pſalm, viz. the xxxvii. the ו is prefixed to a verb in the *perfect tenſe*, which the context requires to be regularly converted to the *future*. And in the ſecond, fourth, fifth, and ſeventh alphabetic pſalms, viz. the xxxiv, cxi, cxii, and cxlv, the ו is placed *before nouns*; ſo that no *irregularity* is produced; but in the ſixth alphabetic Pſalm, the cxix, in ſeven verſes out of eight, wherein ו is the leading *alphabetic* letter, the ו is placed before verbs in the *future* tenſe, which, according to the firſt rule, or rather according to the grammatical idiom of the Hebrew tongue, ought to be rendered as *perfect* tenſes, and which nevertheleſs the ſenſe of the context requires to be rendered in the future time; ſo that this particular exception muſt be deemed a poetical licence."

RULE IV.

" After an *interrogation*, either of the emphatical ה, or of the *interrogatory* relatives מי or מה, the prefixed ו doth not influence any verb or verbs of the *future* tenſe, or the *preſent* tenſe; but in *perfect tenſes* the ו is regularly converſive, and is not influenced by a preceding *interrogation*.

ADDITION.—RULE V.

" [The following rule is an addition to this letter (ſince it was firſt written, and communicated to ſeveral learned men,) being drawn from a *parentheſis* in a ſentence of *Rabbi Elias**, which the author of this tract did not underſtand, for want of an example, when he firſt wrote this letter; but having ſince found an example in the ſacred text, he thinks himſelf bound in juſtice to Rabbi *Elias* to adopt his rule, and to add it to the other rules; viz. " If a *future* tenſe put for a præterperfect tenſe" (which muſt be by having a prefixed ו) " precedes a *preter tenſe*," (having alſo a prefixed ו,) " the latter is [merely] copulative." The uſe of this rule, moſt probably, will very ſeldom occur, but the following example has been found in 1ſt Samuel vii. 16. וישפט שמואל (a future tenſe converted to the preter tenſe) " *and Samuel* JUDGED *Iſrael* all the days of his life: וחלך *and* HE WENT *from year to year*, וסבב *and* HE CIRCUITED *Bethel, and Gilgal, and Miſpeh*, (the vaus prefixed to the two laſt verbs are merely copulative, becauſe the preceding verb is a converted future, " *loco præteriti poſitum*," and the next verb which follows is alſo a converted future) וישפט " and HE JUDGED *Iſrael in all theſe places*." Thus the *parentheſis* of Rabbi *Elias* is in ſome degree eſtabliſhed on Scripture authority."] P. 13.

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* " Cited by Buxtorf, ſee note, p. 9. " Si præceſſerit alium præteritum (vel futurum loco præteriti poſitum) tum copulativum eſt: ſin minus, converſivum judicabitur: ut ועשה מי פעל *Quis fecit et operatus eſt*." Jeſ. xli. 4. This text is an example to the firſt part of the rule, which is a caſe included in the ſecond general rule, relating not only to PRÆTER TENSES, but alſo to *future tenſes*, which Rabbi Elias (as far as appears by Buxtorf's quotation) has not explained; neither has he given any example for the rule included in the parentheſis. But when the two rules are ſeparated, they are more intelligible.—" *Si præceſſerit alium præteritum tum copulativum eſt: ſin minus converſivum judicabitur; ut* מי פעל ועשה. This is an imperfect ſtatement of the ſecond rule, being only a part of it. The parentheſis included therein muſt then be ſtated as above, which being diſtinct from any of the former rules, deſerves to be added to them, as ſoon as an example is found, as above."

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Every ſtudent in the Hebrew language will feel himſelf obliged to Mr. Sharp for theſe rules; which are ſo abundantly ſupported, in his book, by examples, as to leave no room for doubt.

The ſecond tract contains, "*An Account of ſome other Peculiarities of the Hebrew Tongue.*" It includes alſo ſome further confirmations and illuſtrations of the firſt tract. The third tract is entitled,

"*A ſhort tract on the pronunciation of the Hebrew Vowel letters, without points: being an attempt to reſtore a regular ſound to original Hebrew Vowels, by a fair and reaſonable exertion of etymology, in comparing derivatives of various languages with their original Hebrew ſource.*"

In this tract, much ingenuity is exerted, to a leſs important point indeed, but yet to an object of very reaſonable curioſity, and ſome utility, and it will be read with great ſatisfaction, by thoſe whoſe ſtudies tend to ſimilar objects. The appendix, which is very copious, is full of arguments and applications of prophecy, with an intention to convince the Jews of their error reſpecting the Meſſiah. Many other points are alſo collaterally introduced, too many to admit of any regular analyſis.

ART. VIII. *Religious Enthuſiaſm conſidered; in Eight Sermons, preached before the Univerſity of Oxford, in the Year* 1802, *at the Lecture founded by John Bampton, A. M. Canon of Saliſbury. By George Frederic Nott, B. D. Fellow of All Souls College.* 8vo. 502 pp. 8s. Oxford printed, Rivingtons, &c. 1803.

WE are ſorry to find ourſelves in arrear with ſo valuable a claſs of books as the Bamptonian Lectures, and ſhall haſten to repair our omiſſion. The Sermons now before us have great merit in diſcuſſing a momentous queſtion, which they bring to ſuch a concluſion, as none but thoſe whoſe unhappy caſe is the ſubject of them, can fail to admit. Mr. Nott conſiders the ſubject of Enthuſiaſm in general, and particularly thoſe inſtances of it which appeared within the memory of ſome perſons now living, in the ſects formed by Whitfield and Weſley. Enthuſiaſm, which, depending upon fancy and imagination, is always ſhifting its appearances, has, ſince the time of thoſe teachers, taken a different form; but its general

general characters ſtill remain, and are well laid down in theſe diſcourſes. As the author has carefully analyſed his own ſermons, in his table of contents, we cannot give a general view of his publication in a more perfect manner than by copying this analyſis.

"SERMON I. 1 John iv. 1. "Beloved, believe not every ſpirit, but try the ſpirits, whether they be of God."—Enthuſiaſm defined—either divine or natural—the difference between the two ſtated—the latter only treated of—cauſes of natural Enthuſiaſm—impulſes of feeling to be carefully diſtinguiſhed from the gracious aſſiſtances of the Holy Ghoſt—ſome miſapprehenſions on this head conſidered—Sincerity no juſt plea to defend the conduct of Enthuſiaſts—in what manner Reaſon may be made our guide in ſpiritual concerns.

SERMON II. Luke xvii. 1, 2, 3. "Then ſaid he unto his diſciples, It is impoſſible but that offences will come: but woe unto him through whom they come! It were better for him that a mill-ſtone were hanged about his neck, and he caſt into the ſea, than that he ſhould offend one of theſe little ones. Take heed to yourſelves."—Schiſm one of the immediate conſequences of Religious Enthuſiaſm—Schiſm conſidered—what particular acts may be ſaid to conſtitute that offence—Schiſm defined—of the ſinfulneſs of Schiſm, and of the nature of that authority upon which the Church is founded—Of the ſacredneſs of Religious Unity, and of the obligations which bind men to preſerve it entire.

SERMON III. John xiv. 15. "If ye love me, keep my commandments."—The confutation of the errors of thoſe Enthuſiaſts who lived at remote periods ſeldom productive of much general good—why the pretenſions of Mr. Weſley and Mr. Whitfield are made the ſubject of particular conſideration—whether Mr. Weſley and Mr. Whitfield are to be regarded as Separatiſts from the Church of England—on what the charge of Schiſm brought againſt them reſpectively is founded—our love to God is beſt ſhewn by our obedience to his commandments.

SERMON IV. John x. 37, 38. "If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works."—Whether Mr. Weſley and Mr. Whitfield were Enthuſiaſts—the circumſtance of their having claimed a Divine Miſſion eſtabliſhed, and conſidered—of the teſtimony requiſite to prove the reality of a Divine Miſſion—of external Evidence—Miracles and Prophecy—of internal Evidence—conſiſtency of the doctrine taught with prior revelations, and with itſelf—neceſſity of conducting all religious controverſy with great moderation and gentleneſs of ſpirit.

SERMON V. Micah vi. 8. "He hath ſhewed thee, O man, what

what is good; and what doth the Lord require of thee, but to do juſtly, and to love mercy, and to walk humbly with thy God?" —Whether the Enthuſiaſm of Mr. Weſley and Mr. Whitfield may be conſidered as having originated in ſpiritual Pride and Ambition—how far their conduct juſtifies ſuch a ſuppoſition—enumeration of the ſeveral points which have been eſtabliſhed reſpecting Mr. Weſley and Mr. Whitfield—of the manner in which this part of the enquiry has been treated—and why it was adopted—of the general concluſions, and reflections which are to be drawn in conſequence.

Sermon vi. James iii. 5. "Behold! how great a matter a little fire kindleth."—Of the fatal effects of Religious Enthuſiaſm—extenſiveneſs of the evil conſidered—In what manner Religious Enthuſiaſm tends to corrupt the purity of the Chriſtian Faith by leading the mind to form wrong apprehenſions concerning the Truth—In what manner Schiſms produce the ſame effect—more particularly thoſe Schiſms which are made by Enthuſiaſts—human happineſs, in a great meaſure, dependant on Religious Unity.

Sermon vii. Matthew x. 34. "Think not that I am come to ſend peace on earth: I came not to ſend peace, but a ſword." —Tendency of Schiſm to diſſolve the bonds of Civil and Domeſtic Union—of the manner in which it operates to excite public diſſenſions—whether it do not ſupply the means of ſubverting governments—Religious animoſity conſidered—what effect Schiſm produces on domeſtic happineſs—it deſtroys the natural affection which ſubſiſts between the ſeveral relations of life—it deſtroys the mutual confidence in the ſeveral orders of ſociety—how it affects the minds of the poor—religious diſſenſions frequently the cauſe of national calamities.

Sermon viii, Acts xxiv. 16. "Herein do I exerciſe myſelf, to have always a conſcience void of offence toward God, and toward men."—Whether liberty of Conſcience can be ſaid to be infringed by what has been advanced in the courſe of this Enquiry—Definition of Conſcience—miſapprehenſions concerning its nature, offices, and original—real principle on which Conſcience depends conſidered—recapitulation of the whole argument—of the cauſes which contributed to ſuggeſt the preſent enquiry—that Unity will at ſome future period be reſtored to the Church—conjecture how this will be accompliſhed—powerful motives ſupplied for wiſhing to ſee Religious Unity eſtabliſhed—Concluſion." P. xi.

Pride and ambition are well argued, in the firſt diſcourſe, to be the great and operating cauſes of Religious Enthuſiaſm, the progreſs of which is thus ably deſcribed, in a perſon of a ſanguine and aſpiring temper.

"Should

"Should then a perſon of this character perſuade himſelf that the knowledge of divine truths is to be attained by immediate revelation, rather than by the ſtudy of Scripture, it will be eaſy to trace the progreſs of his Enthuſiaſm. Having once admitted the poſſibility of receiving ſome divine communication, he will naturally be led to hope for the attainment of it; but being ignorant what is the knowledge to be imparted, and what the means to be employed, great but confuſed expectations of holy warnings, myſterious voices, and rapturous ſenſations, will be for ever preſent to his fancy. This will be the beginning of his error; and then, having for a long time expected the deſired communications in vain, by degrees he will figure to himſelf, what are the moſt probable; and theſe, though he may not be aware of the preference, will be ſuch as are the moſt conformable to his wiſhes. Being advanced thus far, he will next indulge in the contemplation of their fancied accompliſhment; and he will ſuffer his mind to be abſorbed in the pleaſure which this contemplation will impart. He will now become melancholy and recluſe; the intercourſes of ſociety will be judged importunate, as they prevent him from dwelling on his favourite meditations; and theſe he will be drawn inſenſibly to purſue in ſuch places, and at ſuch ſeaſons, as may ſerve to heighten their effect; either amid the gloom of impending night, or the horror of ſurrounding ſolitude. In theſe moments he will ſo abſtract himſelf, that he will even become unconſcious of external impreſſions; and though this abſence be occaſioned ſolely by the vehement intention of his mind, cooperating with the ſtrong propenſity of his inclination, he will nevertheleſs perſuade himſelf that it is a ſupernatural rapture. And now heated with this perſuaſion, and conceiving himſelf to be an immediate object of divine favour, there is not any wild ſuggeſtion which he will not admit, becauſe there is none which may not be defended under the plea of inſpiration. The farther his conceits are removed from human probability, or common experience, the more they will be conſidered as proper ſubjects for revelation: and, finally, having deliberately excluded every appeal to reaſon, by prejudging it incompetent to decide in his peculiar caſe, he will perpetuate his deluſion, by depriving himſelf of the only means by which it might be detected.

"Such probably, with little variation, is the gradual progreſs of deluſion in the mind of the Enthuſiaſt: and from the very circumſtance of its being thus gradual, we draw a ſtrong preſumptive proof of the truth of our concluſions. Could it be ſhewn, as ſome have imagined, that Enthuſiaſm ruſhes ſuddenly upon us; in a ſingle moment overpowering our faculties, and ſubjugating our reaſon; then the whole queſtion would aſſume a different appearance. But when it can be eſtabliſhed by a variety of examples, that it is the growth of many years; inſomuch that

that it might be almoſt neceſſary to complete the definition of Enthuſiaſm, that it ſhould be *ſlowly progreſſive*; what argument can be adduced to prove that it is not, as we have ſtated it to be, a deluſion, which is to be referred to the inordinate action of the imagination, and to the perverſity of the will?" P. 48.

This doctrine is afterwards ſtrongly applied to the examples of Whitfield and Weſley, and ſhown to agree with their actual hiſtory. The following caution is well worthy of notice.

"Were we to grant that new Revelations are to be expected by individuals, what means ſhall we have left, to expoſe the falſehood even of the moſt heretical doctrines? In vain ſhould we afterwards attempt to refute them from the concurrent ſentiments of the learned; from the uniform teſtimony of paſt ages; or from the expreſs words of Scripture itſelf: for the Enthuſiaſt aſſerting that his authority is ſuperior to all theſe, muſt be permitted uncontrolled to propagate his opinions, though the moſt inimical to the deſigns, and the moſt contradictory to the commands of God.

"This however will prove but the beginning of offences. Having framed a new doctrine, the Enthuſiaſt will proceed to frame a new eſtabliſhment. He will plead, that the ſame commiſſion which entitled him to teach, will entitle him to govern. In conſequence of which, he will do far worſe even than the ſons of Corah: for he will not merely arrogate the prieſthood to himſelf, but he will frame a new one after his own conceits; he will invent ſtrange ordinances, and will call them God's appointed means of grace: he will perſuade ſimple ones that ſalvation is to be found within the limits of that fold, which he has without authority created; and, as far as human means can operate, he will deſtroy the Church of Chriſt, by violating its Unity." P. 76.

Much, in the courſe of theſe Lectures, is very powerfully argued on the correlative ſubjects of Church Unity and Schiſm, but in too extenſive a way for us to attempt giving a view of the arguments. That, however ſtrong, they are urged in the true ſpirit of Chriſtian love, may be ſeen in the following paſſage.

"And now, what remains for us but to urge, that we, who have received an Apoſtolical Commiſſion; we, who enjoy the bleſſing of an Apoſtolical Communion, ſhould ſteadily oppoſe, in every inſtance, the pretenſions of the Enthuſiaſt? He, before whom we ſerve, is not the author of confuſion, but the God of order, and of truth. May we not therefore venture to hope, that we are then faithfully employed in his ſervice, when we endeavour

endeavour to ſtop the progreſs of thoſe errors and irregularities, which reſult from ſpiritual deluſion?

"Nevertheleſs fatal might be the conſequence, were we to preſume ſo far upon the goodneſs of our own cauſe, as to employ any unreaſonable aſperity in expoſing the errors of the Enthuſiaſtic Sectary. If we find that, even in temporal concerns, it is always prudent to urge our pretenſions with gentleneſs, we cannot but acknowledge, that the way to make the claims of the Eſtabliſhed Church reſpected, is to enforce them in the Spirit of Charity and Forbearance. Conſcious that thoſe claims are founded on a Rock, which can never be moved, even though the waves of Enthuſiaſm ſhould rage horribly, and though the tide of popular innovation ſhould beat unceaſingly againſt it, let us aſk, what good can be derived from the uſe of indiſcriminate cenſure? We are not to vilify the perſons of our opponents; it is only the erroneouſneſs of their principles that we are called upon to diſprove. Allowing therefore, that their wilful contempt of Church Unity; that their perverſion of the ſimple truths of Scripture; and that their unjuſtifiable aſſumption of a divine commiſſion, involves them in a reſponſibility of the moſt fearful nature, are we to add to their ſorrows, by mixing unkindneſs and ſeverity in our reproofs?

"Surely this ought never ſo to be. If it become us, with the unſhaken conſtancy of St. Paul, to declare, that we have not given place to the Enthuſiaſt *by ſubjection, no, not for an hour*; yet, remembering that common hope of Salvation to which we have all alike been called, it becomes us equally with the Prophet of Bethel, to mourn over the diſobedient, and to ſay, *Alas! my brother.*" P. 257.

Many of the notes to theſe Diſcourſes are extremely important, both from the matter which they ſuggeſt, and from the authorities which they adduce: and among theſe we cannot refrain from copying one, which is, to our feelings, of peculiar moment.

"There is no one ſingle circumſtance which ought to convince Enthuſiaſts of their deluſion more forcibly than this: That the doctrines which they believe themſelves to have received, as new communications from Heaven, or which they affirm the Almighty has raiſed them up to teach, are nevertheleſs ſuch doctrines as have been advanced by former heretics, or impoſtors; and which having been found to be erroneous, had ſunk into oblivion. Exactly thus the pretenſions which were advanced by Mr. Weſley and Mr. Whitfield; the opinions they maintained, and the conduct which they purſued, are nothing more than repetitions of the pretenſions, the opinions, and the conduct, of that wild Enthuſiaſt Montanus. See this remarkable coincidence proved from

from the Hiſtory of Montaniſm, publiſhed ſeveral years before the appearance either of Mr. Weſley or Mr. Whitfield, by Biſhop Lavington. *Enthuſ.* &c. Vol. I. part i. p. 1. to 8. In the ſame manner, were we to refer to Edwards's Gangræna, we ſhould find that there are perhaps few of the doctrines which are taught by the Sectaries of the preſent day, and few of the practices adopted by them, which were not profeſſed or maintained by the licentious Fanatics of the Rebellion. See *Gangræna*, part i. p. 18. et ſeq." P. 391.

The concluſion of the volume is completely worthy of the ſpirit in which the whole is written. Since, therefore, ſays the author, the diviſions of Chriſtians tend to make their name a reproach among the heathen,

" Let us hope that we may yet be heard, when, in the ſpirit of brotherly love, we once more entreat the Enthuſiaſt to employ thoſe means which are ſupplied him to detect the fallacy of his pretenſions. Paſſion indeed may obſcure his judgment; and inaccurate conceptions concerning the nature of religious duties may diſpoſe him towards deluſion. But reaſon, and the unerring word of Scripture, will at all times enable him, under the gracious influences of the Holy Ghoſt, to detect the cauſes, and to trace the iſſue of his error.

" Is it that he is blinded by pride and ambition? Let him conſider how rapidly that period is approaching, when all thoſe objects which now appear to him important, will be found ſo inſignificant, that they ſhall not even obtain a place in the manſions of the bleſſed.

" Is it that he is miſled by his zeal to do God ſervice? Alas! what ſervice can man render unto God but obedience? And how can his obedience be made manifeſt but by his fulfilling the law? His impatient ſpirit perhaps may depreciate the duties of an humble ſtation, as if the performance of them would not conduct him to that height of glory after which he aſpires. But let him remember, that our divine Maſter received the ſervant who had been *faithful over two talents* only, with the ſame title of love and approbation with which he received him who had been faithful over many.

" Not that we are forbidden to encourage an holy ambition, in aſpiring after the brighteſt portion *in the inheritance of Saints*. The Scriptures themſelves, though they teach us to regulate that ambition, leſt it fail of its object, do not only encourage it, but point out the mode in which it ſhould be exerciſed. They aſſure us that " they that be wiſe ſhall ſhine as the brightneſs of the firmament; and they that turn many to righteouſneſs, as the ſtars for ever and ever."

" What a powerful, what an exalted motive is here preſented,

ſented, to animate the zeal of the appointed Steward in the houſehold of Chriſt! How ought it to make him ſtrive to reclaim his brethren from the fatal dominion of vain imaginations!

"Wherefore, *O man of God, be patient, be vigilant:* and while thine own conduct, pure in all things, praiſe-worthy, blameleſs, ſhall make the *good way well ſpoken of;* by every argument that reaſon, enlightened by Grace to underſtand the unerring dictates of Revelation, can ſupply, endeavour to remove from the mind of the Enthuſiaſt, the vail of his deluſion. In long ſuffering forbear; in gentleneſs exhort; in charity reprove. Shouldeſt thou thus gain a ſingle ſoul, which might otherwiſe have periſhed, *thy reward hereafter ſhall be great in the heavens.*

"Here let us conclude. And ſhould any thing have been ſuggeſted in the courſe of this enquiry, which may arreſt the attention of the Enthuſiaſt, and the Schiſmatic, and make them pauſe, and weigh the awful event, before they preſume to rend the Church, *which is the body of Chriſt:*

"Should any thing have been proved concerning the tendency of Schiſm, which may convince the ſeveral orders of ſociety that Church Unity is neceſſary to the well-being of the State, and the happineſs of mankind:

"And, finally, ſhould any thing have been ſaid, which may incite thoſe who prepare themſelves to exerciſe the ſacred functions of the Miniſtry, towards a fuller inveſtigation of thoſe great principles, an adherence to which alone can maintain the beauty of Holineſs in the Church; can alone preſerve the purity of that Faith, which they will be commiſſioned to teach; then, I cannot *but rejoice in the labour of my hand;* repoſing with humble confidence on the aſſurance given us in Scripture, that there is no inſtrument, however weak, which, through the infinite goodneſs of God, may not ſometimes promote (when ſo it ſhall pleaſe him to grant a bleſſing) the glory of his name." P. 498.

The learning and acuteneſs employed in theſe Diſcourſes will do permanent honour to the name of the author; while the piety and Chriſtian temper which pervade them in every part, ought to preſerve him from the obloquies of thoſe who are moſt intereſted to combat his opinions.

ART. IX. *Cyclopædia: or, a New Dictionary of Arts and Sciences, &c.* *(Continued from Page 244.)*

IN turning over the pages of the 2d and 3d volumes of this work, and reading ſuch articles as attracted our attention,

tention, we were in general pleaſed, as in the preceding volume, with the articles in BOTANY, LAW, and SURGERY. Sometimes, indeed, we obſerved too partial a fondneſs for foreign ſcience, and a ſeeming neglect of the ſcience of our own country; but we have not in theſe volumes obſerved the importation of any impiety from the continent; though the compilers repoſe greater confidence, than we are inclined to do, in the philoſophers of France. Such is their veneration for the ſcience of that country, that their tranſlations from the *Encyclopédie Methodique*, are ſometimes ſo literal, as to be neither ſenſe nor Engliſh; of which the firſt remarkable inſtance that we obſerved, is in the article

AMATEUR, in *Muſic*; where we are told, that "concerts entirely compoſed of gentlemen and lady performers, are not uncommon; but *perſons at all difficult*, are much diſſatisfied, if the principal parts, at leaſt, are not guided by able profeſſors." *Difficult perſons*, for thoſe whoſe taſte is nice, is an expreſſion more current in French, than in Engliſh: and why ſhould ſuch perſons be diſſatisfied; ſince we are aſſured, in the ſentence immediately preceding, "that there are few private concerts, in which more talents are not diſplayed by amateurs of both ſexes, than the moſt celebrated profeſſors poſſeſſed *in France*, twenty years ago?" The ſtatement evidently belongs to France, not to England; where neither ſuch concerts are common, nor conſequently ſuch objections uſual.

AMBIDEXTER, in *Law*, we are told, denotes a perſon who takes money "from *both* of the contending parties, to aid them in their cauſe. In this ſenſe, the word may be applied to a *judge*, *juror*, a ſolicitor, or the like. The penalty on a juror, in ſuch a caſe, is to forfeit *decies tantum*, ten times as much as he receives." The writer of this article, ſurely did not *mean* to perſuade foreigners, that *judges* and *jurors* may in England take a bribe from *one* of the parties, to aid him in a cauſe, to be decided by them; and that they are culpable in the eye of the law *only* when they take bribes from *both* parties; but it is certain, that the words of the article admit of no other meaning! We miſs here the lawyer, with whom we have been ſo often pleaſed.

AMERICA is an article very ill drawn up. A number of hypotheſes are piled one upon another, to account for its comparative coldneſs; for the inferiority of its animal and vegetable productions; and for the manner in which it was peopled; but they ſucceed one another without order; and,

though we found ſome good things borrowed from Robertſon, and the Abbé Clavigero, we roſe from a peruſal of the whole, with no ſatisfaction. We are ſurpriſed that the writer, whoever he may be, ſhould have paſſed over unnoticed, the claims which have lately been preferred, for the diſcovering of *America*, by MARTIN BEHEM, of Nuremberg, eight years before the firſt voyage of Columbus. Theſe have been ſtated at ſome length, and with much plauſibility, both in Nicholſon's Journal, and in the Encyclopædia Britannica*; and they ought not wholly to have eſcaped the notice of the Editor, or his coadjutor. He ſhould have confuted them, if he believed them groundleſs; or contributed, if he believed them juſt, to make them more generally known. It is perhaps needleſs to inform our readers, that, in giving an account of thoſe diſputes between the mother-country and the Britiſh colonies, which produced the American revolution, our Cyclopædiſts repreſent the Britiſh government as uniformly in the wrong, and the coloniſts as conſtantly in the right!

AMPUTATION, in *ſurgery*, is a good article; but it furniſhes a very ſtriking proof of the truth of our objections to the arrangement here employed. Although this occupies ſomething more than fifteen quarto pages, the reader is *directly* referred to *nine* other articles, and *indirectly* to many more, ſcattered at a diſtance from each other, through the dictionary, and yet neceſſary to be read, before this treatiſe on amputation can be thoroughly underſtood! It is, indeed, hardly conceivable, upon what principle the articles are ſometimes divided and ſubdivided. Thus, though we have four conſecutive botanical articles, each under the title

AMYGDALUS, yet from the laſt of theſe, called AMYGDALUS in *gardening*, we are referred to no fewer than *thirteen* other articles, of which ſeveral have no cloſer connexion with *Amygdalus*, than with any other fruit tree, which is commonly propagated by grafting. Of theſe references, though one is to BUDDING, another to INOCULATION, and a third to STOCK, there is not one to GRAFTING.

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* Supplement, Vol. I, under the name BEHEM (Martin). In Pinkerton's geography, the globe of Martin Behaim, (ſo he writes it) is mentioned, as not containing any part of the diſcoveries of Colon, or Columbus. But no notice is taken of the documents advanced by Nicholſon, &c. That globe (wherever extant) might have been conſtructed prior to Behem's perſonal diſcoveries.

The

The biographical articles in this work are not often of much value; but we ſhould have been pleaſed with the life of

AMYRAUT, *Moſes*, had it not been diſgraced by a palpable contradiction. In one part of the narrative, it is ſaid, that "the ſentiments which AMYRAUT inculcated, very nearly coincided with thoſe of the Pelagians and Arminians;" and in another, that he publiſhed, "a defence of Calvin, in relation to the doctrine of abſolute reprobation!" This is not the place to ſhow, that the ſentiments of the Arminians, are eſſentially different from thoſe of the Pelagians; but the biographer ought to have known, that the ſentiments of *neither*, can be reconciled with the Calviniſtic doctrine of *reprobation!*

ANALOGY, in *philoſophy*, is a very extraordinary article. After informing us, that the word is Greek, and how it is rendered by the Latins; the compiler favours us with the ſcholaſtic definition of the term, which is hardly intelligible in itſelf, and which he contrives completely to obſcure, by ſcholaſtic *illuſtrations*. Then follow ſome excellent reflections on *analogy*, and *analogical reaſonings*, by Dr. Reid; but the doctor is mentioned in ſuch a way, as to lead the reader to ſuppoſe, that not above one ſentence is taken from his *Eſſays on the intellectual powers of man;* and, as if to prevent detection, the article concludes with—"See Butler's Analogy of Religion, by the biſhop of Glouceſter, 8vo. 1788; preface page 34, &c.; and introduction page 18, &c." To this reference, no ſolid objection can be urged; for certainly much may be learned, reſpecting analogy, from the excellent work of Butler; but the compiler ſhould honeſtly have acknowledged, that every thing in the article, which is of any value, is taken from the writings of Dr. Reid. The article ANALOGY, in the Encyclopædia Britannica, is drawn from the ſame ſource, in nearly the ſame words, and without *any acknowledgment* alſo; but it is not diſgraced by the ſcholaſtic jargon, with which the ſubject is here introduced.

ANATOMY, is a ſcience of ſuch vaſt importance, that too much attention to it can hardly be paid. The plan, however, of this Cyclopædia, admits not of a ſyſtematical compendium; and accordingly, of human anatomy, we have nothing more than a brief *hiſtory*, with references to *Oſteology; Syndeſmology; Myology; Angeiology; Adeonology; Splanchnology;* and *Neurology*, for more particular information. By this we may ſuppoſe is meant, that he who ſhall have read thoſe ſeven articles with due attention, and in the

order in which they are here enumerated, will have acquired as thorough an acquaintance with the ſtructure of the human body, as any man of letters, not profeſſionally a phyſician or ſurgeon, can be ſuppoſed to have occaſion for. Unfortunately, however, there is no ſuch article in the order of the alphabet, as *Adenology*; ſo that the gentleman anatomiſt, who truſts to this work, muſt remain in total ignorance "of the glands, in which various liquors are ſeparated or prepared from the blood." ANGEIOLOGY, does indeed occur, but it conſiſts of nothing more than the etymology of the word, with references to ARTERIES, VEINS, and ABSORBING VESSELS. The articles ABSORBING VESSELS and ARTERIES, are very good ones, as we doubt not VEINS will likewiſe be; but if the other articles OSTEOLOGY, SYNDESMOLOGY, &c. be divided and ſubdivided in this manner, what a troubleſome and laborious taſk will his be, who ſhall ſtudy ANATOMY in this work! The hiſtory of the ſcience, which is here given, is neceſſarily ſhort, but ſufficiently perſpicuous; and the ſtudent will probably have recourſe to ſome of the ſyſtems which are there enumerated, rather than ramble from reference to reference, through a number of quarto volumes.

ANATOMY *comparative*, is ſhort and ſuperficial; but, as uſual, we have references, though not exactly ſuch perhaps as we ſhould have expected. They are to CLASSIFICATION OF ANIMALS and FUNCTIONS.

ANATOMY *of vegetables*, which immediately follows, refers us to *bark*, *wood*, *pith*, *veſſels*, *root*, *trunk*, *ſtem*, *branches*, *buds*, *leaves*, *flower*, *ſeed*, *fruit*, and PHYSIOLOGY, *vegetable*.

ANATOMY, *pictureſque*, is an article which ſeems to be much out of place. It would make a good lecture on *painting* or *ſculpture*; but it has a very unſcientific appearance, as ſtanding under the general head of ANATOMY; whilſt ſuch an arrangement renders repetitions abſolutely unavoidable. We have here, in ſomething more than eight pages, a general deſcription of the bones and muſcles; but theſe muſt be again deſcribed more minutely, under the terms OSTEOLOGY and MYOLOGY!

ANATOMY, *veterinary*, is a complete, though ſhort ſyſtem, and therefore of more value than the article *human* ANATOMY. This has ſurely a very incongruous appearance; eſpecially, as the author of the article admits, that "human anatomy, in point of intereſt and importance to mankind, evidently holds the firſt place; that of brutes, particularly ſuch

ſuch as are domeſticated, and employed for various important purpoſes in ſociety, *in reſpect to their anatomy*, holds the ſecond place!" The clauſe which we have printed in italics, ſhould certainly have been omitted, as it makes the author ſay, "the anatomy of brutes, in reſpect of their anatomy, &c." The article, however, is an excellent one, containing more important information, reſpecting the anatomy of the horſe, than will readily be found elſewhere, within ſo narrow a compaſs.

ANIMAL *matter*, in *chemiſtry*, is a very defective article, though the author might have made it a valuable one, had he availed himſelf of Dr. Thomſon's *Syſtem of Chemiſtry* but half as much as, in the article ANIMAL, he has availed himſelf of the Encyclopædia Britannica, to which Dr. Thomſon ſo largely contributed. But, in this work, nothing relating to chemiſtry ſeems to be conſidered as valuable, if it come not *directly* either from Dr. Prieſtley or from the French ſchool.

ANTIMONY is a long article, and contains much information; but it is a confuſed aſſemblage of natural hiſtory and chemiſtry, the conſequence of the plan of the work.

In a book which contains ſo many deſcriptions of inſignificant villages, of which the hiſtory, at no period of their exiſtence, excites the ſmalleſt intereſt, we were ſurpriſed at finding no deſcription of the famous grotto of

ANTIPAROS! The iſland is indeed deſcribed, and the grotto is mentioned, together with one or two authors who have given a fuller account of it; but he who knows nothing of it, but what is to be learned from this article muſt be doubtful whether the grotto of Antiparos be any thing more than a quarry, from which marble has been dug from time immemorial!

Under the title ANTIQUITY, we have a ſceptical diſquiſition on the antiquity of the world, and on the comparative credit due to the Hebrew, the Chaldean, the Egyptian, the Chineſe, the Greek and Roman annals. The writer of the article ſeems to give the preference to the Chineſe annals over all the others mentioned; and, of courſe, to conſider the Moſaic account of the origin of the world as mythological. This is not indeed expreſsly ſaid, for it could not have been ſaid with decency; but the writer tells us that "the different ſyſtems of the chronology of the Greeks, the Egyptians, the Jews, the Hebrew text, and the Septuagint verſion of Scaliger, of Pezron, and of Sir Iſaac Newton, &c. to ſay nothing of the Chineſe annals, leave the point infinitely embarraſſed!"

As

As we know the author's meaning, we ſhall not ſtop to point out the abſurdity of his language, which ſuppoſes Scaliger, Pezron, and Newton to have had each a Septuagint verſion of his own; but we may aſk why it is that no mention is made of the aſtronomical obſervations of the Bramins, from which thoſe pious men, Bailly of Paris, and Playfair of Edinburgh, have inferred that the world is ſo extremely ancient. Was it becauſe the writer knew that Mr. Davis had overturned the ſyſtem of theſe philoſophers, by proving * that the prodigious age which they attribute to the world, is inferred not from obſervations really made and regularly recorded by the Bramins, but from ſcientific calculations, which every one knows may be carried backwards through any extent of duration? If this was his reaſon for paſſing unnoticed the Hindoo chronology of the world, how can he be ſuppoſed ignorant that Sir William Jones, and others, have proved the Chineſe annals alſo to be much leſs ancient than the Moſaic? We have already ſaid, and we repeat it, that impartiality is the greateſt virtue which a Cyclopædiſt can poſſeſs. We ſhould therefore have had no objection to the mention of theſe extravagant fictions of the Chineſe and others, or of the arguments by which they have been attempted to be proved authentic, had the arguments againſt their authenticity been likewiſe ſtated; but we cannot think it quite decent, in any compiler in a Chriſtian country, to ſink the Hebrew below the Chineſe annals, or even to place them on the ſame footing, without aſſigning ſome reaſon for an opinion irreconcileable with the firſt principles of our religion.

As it gives us always more pleaſure to praiſe than to cenſure; and as we are ever unwilling to bring any men's ſincerity into queſtion, eſpecially in what concerns religion, we cheerfully bear our teſtimony to the excellence of the ſhort article, entitled

ANTI-RATIONALISTS, in which the proper employment of reaſon on matters of revelation is aſcertained with a preciſion not often to be met with. The article concludes with this moſt certain truth, that "reaſon, the firſt endowment conferred on mankind by their Creator, though unduly depreciated by ſome, has been extravagantly extolled by others, who have been enabled to extend and improve the exerciſe of it, eſpecially in the province of religion, by the extraordinary communications of a divine revelation."

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* Aſiatic Reſearches, vol. 2d.

APOCA-

APOCALYPSE is likewiſe an excellent article. The arguments for and againſt the authenticity of that book are very fairly ſtated, and the ſtatement is followed by a judicious ſummary of its contents. The compiler appears to us to doubt whether St. John the Apoſtle was the author of the Apocalypſe; whether it be an inſpired book; and, of courſe, whether it ought to have a place in the ſacred Canon; but though we think very differently from him on each of theſe queſtions, we give him credit for his candour in urging ſo ably the arguments of thoſe who have maintained opinions contrary to his own. This is an inſtance of that impartiality by which every compiler of a Cyclopædia ſhould be influenced, when treating a queſtion of any importance.

APOCRYPHA, though disfigured by ſome uſeleſs repetitions, is, on the whole, a very good article.

In the life of APOLLINARIUS the younger, we meet with an error for which we cannot account. "Lord Chancellor King," ſays the writer, "the *reputed author* of the Apoſtles' Creed, &c. calls him the great Apollinarius." This is very careleſsly ſaid: Lord King was the reputed author of a "Hiſtory of the Apoſtles' Creed," but this is expreſſed as if he was ſuppoſed to be the author of the Creed itſelf.

We could wiſh that the author of the article APOLLO BELVIDERE had not gratified, as he has done, the ridiculous vanity of Buonaparte. Either the man ſhould not have been mentioned, or his plunderings ſhould have been painted in their genuine colours.

Under the term APPLICATION we meet with a number of ſeparate articles, which no principle of ſcience could have led us to look for under ſuch a title; but what is called APPLICATION of *algebra*, or *analyſis* to *geometry*, is abſolutely ridiculous. We are there taught how to ſolve geometrical problems *algebraically*; and ſeveral ſuch ſolutions are given, which, conſidered by themſelves, we readily admit to be elegant; but under the term APPLICATION might have been given, with as much propriety, a ſyſtem of ſurgery! In ſurgery there is the *Application* of a plaſter to a ſore; the *Application* of a tourniquet to ſtop hæmorrhages; and the *Application* of compreſſes and bandages to fractured limbs, &c. &c. but who would think of detailing a ſyſtem of ſurgery, or any part of a ſyſtem of ſurgery, under the title APPLICATION?

As we cannot peruſe every article of ſuch a work as this, we haſtened from ARABIA, which is well compiled, to ARCH in *architecture*, for the purpoſe, we confeſs, of comparing

paring it with the admirable treatiſe on the ſame ſubject, written by the late profeſſor Robiſon of Edinburgh, and publiſhed in the ſupplement to the Encyclopædia Britannica. The compariſon however at preſent is rendered impoſſible, by the plan of this work; for the application of theory to practice, the only part of the profeſſor's diſquiſition which lays claim to originality, is here referred to other articles as they occur in the order of the alphabet. Theſe we ſhall conſider of courſe, as the ſubject is of great importance; and we ſhall make the propoſed compariſon, if furniſhed with an opportunity.

We were very agreeably ſurpriſed to find the article ARIANS unexceptionable. We could wiſh, however, that to the liſt of modern writers on the ſubject, with which the article concludes, the compiler had added the names of Bull, Jones, and J. Whitaker.

ARITHMETIC is an article to which we have objections, ſimilar to thoſe which we urged to the article ALGEBRA; while we acknowledge with pleaſure that the hiſtory of the ſcience is well written. To make ARITHMETICAL *diviſion of the octave*, in *muſic*, the title of a ſeparate article, is little leſs ridiculous than the title APPLICATION of *algebra*, or *analyſis* to *geometry!*

ARK of Noah is an excellent article, to which nothing, we think, could have been objected, had not the author needleſsly extended its length by quoting the ſtrangely abſurd opinion of Dr. Geddes, that "the ſhip, or ark, of Noah, was a large coffer formed of twigs!"

ARMOUR is a curious article, containing ſuch an account of the defenſive armour of antiquity, illuſtrated by engravings, as is not perhaps to be found in another work of the ſame kind in the Engliſh language. The reader may however be excuſed though he ſometimes regret the want of method, and ſometimes harbour a ſuſpicion, that the figure referred to is no figure of the armour of that particular nation, of which the author is treating in the text.

ARSENIC extends through not fewer than fourteen pages; but the length of the article will be excuſed for the ſake of the important information which it contains.

Under the title ASCARIS parents and other guardians of children will find much plain and uſeful information, which ſhould prevent them from employing the medicines ſold by quacks as infallible vermifuges. It is well known that theſe medicines generally conſiſt of calomel in ſuch quantities, as a regular phyſician would be afraid to preſcribe.

ASIA

ASIA is a pleaſing article, taken moſtly from Pinkerton's Modern Geography. Under the title ASTRONOMY, we have a conciſe hiſtory of that ſcience, in which we are again informed of the antiquity of the Chineſe aſtronomy. The obſervations of the Bramins are likewiſe mentioned; and praiſe is beſtowed on Bailly and Playfair, though no notice is taken of the papers of Mr. Davis in the Aſiatic Reſearches! It ſeems however to be allowed, in this article, that much dependence cannot be placed on the regiſters of the eaſtern nations. To the modern writers on aſtronomy, who are here recommended to the reader's attention, we beg leave to add Dr. Robiſon of Edinburgh, of whoſe Elements of Mechanical Philoſophy, we ſhall very ſoon give an account.

ATHEISM is a very meagre article; though the author, by his references to Cudworth, Newton, Clarke, &c. &c; ſhows, that he knew where to find materials for ſomething on the ſubject that might have been valuable; and ſomething valuable on that ſubject was never more loudly called for than at preſent.

On the ancient city of ATHENS, and the hiſtory of the ATHENIANS, we have forty-two pages! To the length of theſe articles the critic would be worſe than faſtidious, who ſhould object; for the detail, taken moſtly from Dr. Gillies's Hiſtory of Greece, is extremely intereſting; but if regular and complete HISTORIES may be inſerted into this Cyclopædia, why not regular and complete *ſyſtems of ſcience?*

Sixteen pages are employed on thoſe properties of the ATMOSPHERE, of which the greater part would, in regular ſyſtems of ſcience, be conſidered under PNEUMATICS, ELECTRICITY, and OPTICS. The *temperature* of the ATMOSPHERE more properly belongs to the department of CHEMISTTY. If the reader imagine that all the properties of the atmoſphere are here diſcuſſed in *one* article, and that each diſcuſſion naturally leads to that which immediately follows it, he will be greatly miſtaken; for they occupy at leaſt nine articles, which follow one another with very little regard to method, and which cannot be thoroughly underſtood without ſome knowledge of the ſubjects, of at leaſt twenty other articles, to which references are made! The diſcuſſions which are at preſent under our review, are indeed able, being taken from the beſt writers on the ſubject; but they are fragments of ſcience, and it is to the publication of them in that form, only, that we feel ourſelves inclined to object.

ATOMICAL PHILOSOPHY, is on the whole a good article, though the following ſentence is to us unintelligible.

"The ſcholaſtic divines among the Mahometans, who are very orthodox as to the creation of the world by God, do alſo admit both atoms and a vacuum; but their atoms are different from thoſe of Leucippus, for they have *no magnitude*, and are *all like one another*: and they ſuppoſe, *as that philoſopher ought to have done*, that *every atom* of a *living body* is *alive*, that every atom of a *ſenſitive body*, is *endued with ſenſe*, and that the underſtanding reſides in *an atom!*"

How can atoms which have no magnitude be either like or unlike one another? The hairs of a man's head and the nails of his fingers contain innumerable atoms of a ſenſitive body; is every one of thoſe atoms endowed with ſenſe? and what leads the writer to ſuppoſe that the underſtanding reſides in *an atom?* He is, however, unqueſtionably in the right in adopting the opinion of Cudworth rather than that of Warburton and Brucker, with reſpect to the *origin* of the atomical philoſophy; but why is no mention made of Boſcovich among modern atomiſts? and why are we here again referred to the Monthly Review * for further information?

ATONEMENT in Theology would have been an unexceptionable article, had the compiler given a more complete liſt of the authors of eminence who have written on the ſubject. We think likewiſe that he ſhould not have ſtated *laſt* the extravagant Socinianiſm of Dr. Prieſtley; for ſuch an arrangement gives room for thoſe who are ſo inclined, to infer that he is a Socinian himſelf. He refers, however, to five other articles, in which we truſt that what is here omitted will be amply ſupplied.

ATTRACTION in *natural philoſophy* is admirably explained, in language, which, when reading it, appeared familiar to us. We do not, however, by any means, charge the author with plagiariſm. The phænomena of attraction are ſuch, that they muſt be explained in the ſame way by all who have paid attention to them, and have minds formed for philoſophical ſpeculation; and ſimilar ideas naturally clothe themſelves in a ſimilar dreſs.

The name of AUGUSTIN furniſhes three conſecutive articles in biography, curious enough in themſelves, but arranged without the ſmalleſt regard to chronology. The

* See Britiſh Critic for September laſt, p. 239.

firſt,

firſt, is, the life of Anthony Auguſtin Archbiſhop of Tarragona, who flouriſhed in the 16th century; the *ſecond*, of Auguſtin, the firſt Archbiſhop of Canterbury, who flouriſhed in the ſixth and ſeventh Centuries; and the *third*, of Auguſtin, the famous Biſhop of Hippo, who flouriſhed in the fourth and fifth centuries! This arrangement is very aukward; but it is of leſs conſequence than the omiſſion of thoſe particular tenets, and the arguments by which they are ſupported, that have led the Calviniſts to claim the Biſhop of Hippo for their own. It is on account of thoſe tenets alone that the life of St. Auguſtin can now much intereſt the reader; but the biographer has taken not the ſmalleſt notice of them, though he has given a minute account of the Biſhop's ſquabbles with the Donatiſts and Manichees, which can excite no intereſt. He likewiſe quotes Eraſmus, as calling him a "writer of obſcure ſubtlety, and unpleaſant prolixity;" but in juſtice he ought to have added, that the ſame Eraſmus ſays, *Solus Auguſtinus præſtat omnes ſcriptoris Chriſtiani dotes, in docendo ſedulus, in redarguendo nervoſus, in exhortando fervidus, in conſolando blandus, ubique pius, et verè Chriſtianam ſpirans manſuetudinem.*

AURORA *Borealis* is a well written article, but we cannot ſay ſo much for the article AUTOGRAPHUM. Why the editor choſe, under that title, to enquire what became of the original MSS. of the *New Teſtament* in particular, rather than of the original MSS. of any other ancient books, it is not eaſy to conceive. The inquiry, if it be of any importance, might have been made under the title SCRIPTURES, or under NEW TESTAMENT; but it is in fact, as Michaelis and others have completely proved, of no importance. An ancient manuſcript, profeſſing to have been written by St. Paul himſelf, could not have been proved authentic by any other kind of evidence than that which proves his epiſtles to have been tranſmitted to us by a ſeries of faithful copies; and indeed there could have been no proof of the one fact ſo complete as that which we poſſeſs of the other. This cyclopædiſt had ſurely forgotten the *late* invention of the art of printing, when he hazarded the following abſurd ſentence: "The early loſs of the autographa of the New Teſtament affords juſt matter of ſurpriſe, when we reflect that the original MSS. of Luther and other eminent men, who lived at the time of the reformation, whoſe writings are of much leſs importance than thoſe of the apoſtles, are ſtill ſubſiſting." The comparative inſignificance of the writings of Luther is the very circumſtance, which, combined with the facility of multiplying copies

by means of the preſs, has preſerved his original manuſcripts, for had thoſe MSS. been tranſmitted from church to church, and copied by a hundred hands, it is not probable that they could have been read fifty years after they were written.

AUTOLITHOTOMUS is ſurely a very ſuperfluous article; for if there be, as we are here told, *one* inſtance of a man who cut himſelf for the ſtone, the practice is not likely to become ſo frequent as to require a compound Greek name for ſuch operators! We have the ſame pedantic trifling, and in the very ſame words, in the Encyclopædia Britannica.

No man accuſtomed to philoſophical arrangement would have thought of making a ſeparate article of AZOT, in *agriculture*, and placing it too before AZOT, in *chemiſtry!* What makes this arrangement ſtill more ridiculous, is that we are informed of nothing in the former article, but that, "the effects of azot on vegetation are not yet fully aſcertained; and that ſome plants expoſed in it ſoon droop and die, whilſt others continue to grow in a perfect manner."

We have now run rapidly through the articles under the letter A in this Cyclopædia, and have characterized ſuch of them as particularly attracted our attention. If we have found ſome calling for reprehenſion, we have likewiſe found ſome entitled to praiſe; and we doubt not but that there is much to blame, and ſtill more to praiſe, that has eſcaped our notice. In the ſecond and third volumes we have found nothing ſo exceptionable as one or two articles, which, in our opinion diſgrace the firſt; but we beg leave to aſſure the editor, that, in the minds of thoſe who are acquainted with the French Encyclopædia, and know the effects produced by it through all Europe, he will excite ſuſpicions not friendly to his undertaking, if he ſhall continue to ſuffer religious or political diſcuſſion to be introduced into articles, where nothing could naturally lead the reader to look for it. We could likewiſe wiſh him to baniſh from his work all uſeleſs and unintereſting biography; and not to ſubdivide his articles more than the plan that he has adopted abſolutely requires. Of typographical errors we have not obſerved a greater number than are perhaps inevitable in works of the kind; but we entreat the correctors to pay more attention, if poſſible, to the dates; for we have repeatedly found the deaths of men placed, at the end of an article, in the century preceding that, in which, at the beginning, they were ſaid to have been born.

In examining this work thus far, we have not thought it neceſſary to collate it with the former editions of this Cyclopædia; becauſe, if any thing was there objectionable, it is

little leſs faulty to have retained it in this edition, than to have introduced it on the preſent occaſion. With reſpect to the execution of the work, in point of typography, and ſtill more as to the plates, it is but j ſtice to ſay that it is very greatly ſuperior to any thing that has hitherto appeared. The Plates of the Encyclopædia Britannica were, and continue in the ſecond edition to be contemptible; but here they are in general the work of the beſt artiſts, and ſuch as would do honour to any publication.

BRITISH CATALOGUE.

POETRY.

ART. 10. *The Ruſtic. A Poem; in Four Cantos. By Evan Clark.* 12mo. Price 2s. 6d. Oſtell. 1805.

This Poem is the production of a writer, who avows himſelf to have ſeen his ſeventeenth year. It is in four cantos, and deſcribes, in pleaſing verſe, the life, purſuits, qualifications, and employments of a ruſtic. It certainly is not remarkable for any lofty flights, or bold conception, "for words that breathe, or thoughts that burn," but it is never mean nor tedious, and we have read it with much ſatisfaction. The following repreſents a ſcene which we muſt all remember, and all have purſued with greater or leſs avidity.

"Come, bluſhing Spring, with thee the ſchool-boy train,
Ruſh joyous forth to plunder round the plain;
Each brake, each buſh, with eager eye ſurvey,
And burn to bear the ſpeckled ſpoils away.
Through fen and foreſt, wet and wearied roam,
Till frowning Evening chace them to their home.
No neſt eſcapes with whate'er art diſguiſed,
And not a twig is left unſcrutinized;
Each crannied wall their eyes and hands explore,
And tits and red-tails muſt reſign their ſtore.
Some youth, the hero of the daring train,
Riſks his young neck the magpye's neſt to gain;
With labour vaſt attains the topmoſt bough,
And waves a living gibbet to the view.
Eggs, his laſt wiſh, th' ventrous ſchool-boy's all,
And one ſtring more ſhall grace the ſhining wall.
Then with each youth, triumphantly detail
The chequered fortunes of the hill and vale;

Boaſt in what buſh the blackbird's neſt he took,
On what tall oak deſpoiled the cawing rook;
Beneath what hillock the wild duck betrayed,
What antic ſtratagems the dam diſplay'd.
From what cloſe copſe, the glory of the day,
He bore the full-fledg'd goldfinches away;
What dangers he eſcaped, what riſks he braved,
And down which precipice his limbs he ſaved;
With thouſand incidents of dread import,
And ends the tale—"Now this is glorious ſport." &c. &c.

ART. 11. *Inſpiration. A Poetical Eſſay. By Martha Savery.* 8vo. Arch. 1s. 6d. 1805.

We do not remember the name of this writer, but it ſeems as if it will be her own fault if her name be not more generally known, and eſteemed too.—The following ſpecimen of this work will juſtify the aſſertion.

"O'er hill and valley, o'er the barren heath,
Or ſoil matur'd by every art of man,
Breathing the incenſe of its various fruits
And flowers all beauteous, ſtill thy voice is heard.
But oh! moſt awful, moſt ſublime thou reign'ſt
O'er the tall cliff, the rugged precipice,
The roaring cataract, and rolling wave
Daſhing its foam againſt th' unſhaken rock,
Repelling all its fury—there on high,
O'er Appenine, or o'er the tow'ring Alps,
Wrapt in a miſty cloud, thou ſitt'ſt enſhrined
In majeſty ſupreme. The wand'ring bard,
Struck by thy magic wand, arreſted ſtands
To contemplate their greatneſs, full of thee,
O'er all his form a heavenly radiance ſhines,
As wrapt in thought ſublime, he feels thy breath
Sweep gently o'er his lyre, and wake to life
The ſong immortal; then to rapture riſing,
As o'er the ſoft'ning view the ſun declines,
He ſings the wonders of the ſcenes around him
In all their wild ſublimity, till fir'd
To nobler daring, his mellifluous ſtrains,
Wound to a higher pitch, accord the praiſe
Of their great architect, and to the ſoul
Of philoſophic piety preſent
The nobleſt picture—*Man, the child of Heaven,*
Singing, thro' all his works, his Maker's praiſe." P. 10.

ART. 12. *Soldier's Fare, or, Patriotiſm and Hoſpitality. A Poem. Reſpectfully inſcribed to Robert Wigram, Eſq. M. P. Lieutenant*

Lieutenant Colonel Commandant of the 6th Regiment L. L. V. (Loyal London Volunteers) Second edition. 4to. 19 pp. 1s. 6d. Jones. 1805.

The patriotiſm rather than the poetry of the writer before us ſeems to have carried his work to a ſecond edition: for ſeveral of the paſſages remind us of the celebrated couplet—

" And thou, Dalhouſie, the great God of War,
" Lieutenant Colonel to the Earl of Mar!"

But, when the intentions of an author are ſo good, we will not dwell upon defects in the execution of them. The Poem celebrates (we doubt not with truth) the public ſpirit of the 6th Regiment of London Volunteers and the hoſpitality of their commander. Long may the author witneſs that ſpirit and partake of that hoſpitality! for " *Soldier's Fare,*" however plain, is, we can aſſure him, far preferable to the uſual Fare of a *Poet.*

ART. 13. *Half An Hour's Lounge; or Poems. By Richmal Mangnall. Small* 8vo. 80 pp. 3s. Longman, Hurſt, &c. 1805.

We ſee not much to cenſure in this little volume of poems, but ſtill leſs to commend, not one of them appearing to us to riſe above mediocrity. The following, though not faultleſs, is not only one of the ſhorteſt, but one of the beſt. We are, however, concerned that the fair author ſhould have occaſion to reproach any man with deceit.

" THE REPROACH.

" AGAIN *another* dawn of woe!
Yes, Henry, this I bear for thee:
Grief ſteals on true affection's glow,
And bids my troubled heart be free.

Why did that heart thy vows believe?
Why doat upon thy ſoothing tale?
Wert thou not aiming to deceive?
And *ſlighted Love* removes the veil.

Frequent beneath a winning form,
Dark and unmanly arts appear;
Thus bright the glance of pleaſure's morn,
But lurking dangers chill with fear.

Nor triumph in the work of death,
Nor turn thee from my ardent pray'r;
May heav'n receive my parting breath,
I *pardon*—and would meet thee there." P. 33.

The ſtrange names in the title page, we ſhould ſuppoſe, muſt be fictitious.

DRAMATIC.

ART. 14. *Youth, Love, and Folly, a Comic Opera, as performed at the Theatre Royal, Drury Lane, with diſtinguiſhed Succeſs. Written by Mr. Dimond, Jun. Author of the Hero of the North, an Hiſtorical Play, &c. &c.* 8vo. 54 pp. 1s. 6d. Barker. 1805.

There is much love, and undoubtedly ſome *folly* in the little opera before us; but we think it has, upon the whole, as much merit as the generality of dramas of the ſame kind, and more than moſt of thoſe five act pieces, which the courteſy of the ſtage denominates comedies. With the aid of muſic we can eaſily ſuppoſe it may have had conſiderable ſucceſs. The plot (which turns chiefly on the obſtinacy of an old baron, in attempting to force a match between two young perſons, diſinclined to each other) is not ill wound up, though ſome highly improbable circumſtances occur in the courſe of it. Some of the ſongs, of which the following is a ſpecimen, are tolerably written,

" The ſable Maid, to bondage ſold,
With throbbing heart and ſtreaming eyes
Beholds the unknown billows riſe
And mourns the dire abuſe of gold.
The gun is fir'd—ſails ſwell to air—
Her home diſſolves in ſky and wave—
She beats her breaſt—ſhe rends her hair—
And calls on thoſe, who cannot ſave!

" Nor yet to Afric's *ſavage* race
Is Freedom's ſhameful ſale confin'd;
Thro' Europe's realms, Man's *poliſh'd* Mind
Incurs for gold the ſame diſgrace.
There, many a Maid muſt vainly claim
The deareſt rights which Nature gave;
And, mock'd with Freedom's empty name,
Sink, chain'd in ſtate—A SPLENDID SLAVE!"
P. 15.

NOVELS.

ART. 15. *Memoirs of Bryan Perdue. A Novel. By Thomas Holcroft.* 3 Vols. 12mo. 15s. Longman. 1805.

A more ſtrange, inconſiſtent, and improbable tale than this, was hardly ever put together. It is the life of a man, the ſon of an Iriſhman, a profeſſed gameſter. The firſt volume excites no intereſt whatever. It ſeems a ſort of ridicule of the Iriſh nation; that is of a certain part of it, conſidered and ſtigmatized,

as adventurers and gameſters. The father, at a moſt premature age, is repreſented as teaching his ſon, a boy at ſchool, the arts of cogging the dice, dealing himſelf the honours, and other ſimilar artifices. The father loſes his life in a broil at the gaming-table. The ſon is received, nobody knows why, at the mere recommendation of a tutor, into the family of a man of fortune, as a ſort of companion to his ſon. He miſleads this ſon by temptation and example; and would have been diſcarded with diſgrace, but that by the trite ſtale incident of a fire, he ſaves the favourite daughter and the family writings. He is transferred to the counting-houſe of a Britiſh merchant, who is painted in colours ſo different from thoſe, in which we have had the opportunity of contemplating Britiſh merchants, that we acknowledge no reſemblance whatever. The Britiſh merchants we have known, have been men of enlarged, noble, and generous ſentiments; refined in their manners, and liberal in their opinions. Whereas the Mr. Hazard of Mr. Holcroft is painted as mean, vulgar, artful, and malignant. The diſpoſition of the hero of the piece plunges him in difficulties, and he commits forgery. He is acquitted; retires firſt to France, and afterwards to the Weſt Indies; is totally reformed; marries a Quaker; lives reſpectably; and enjoys the comforts of domeſtic tranquillity.

The defects in the publication are ſo numerous, that it would be a work of ſome time, and perhaps but little uſe, to point them out circumſtantially. The ſneers at the eſtabliſhed government, at public ſchools, with the proceſſes of legal inveſtigations, are ſo futile, that a child may diſcern and anſwer them. The only inferences which we ſhould preſume the author wiſhes to be drawn from his narrative, are theſe:—That it is poſſible for a man to be avoided and driven from ſociety, who has ſome good qualities, over which paſſion and vice are ſuffered to predominate; and that a man may be hanged, whoſe preſervation might lead to repentance and future uſefulneſs to ſociety. But what if this be conceded? and where is the line to be drawn? The diſpoſition of this country is rather in the other extreme; we perhaps tolerate too long and too much the irregularities of vice; and where one man ſuffers death, whoſe peculiar ſituation might merit clemency, many hundreds eſcape whoſe atrocities deſerve not the lenity they experience. The long familiarity of this author with writing, has given him much eaſe and occaſional elegance in his ſtyle and compoſition; but in the preſent inſtance, literature will not be much benefitted by his labour, nor morality by his narrative. We cannot ſay, indeed, that either will be injured. The Work is not ill written, and puniſhment is the conſequence of crime; but many ſentiments are interſperſed, which might properly be combated, and various expreſſions which deſerve critical reprobation; ſome being petulant, and others very miſchievous in their tendency.

The

The principal moral is however good. Young men may be deterred from faſhionable vices, by ſeeing their pernicious conſequences; and, in particular, the miſeries of gaming are exhibited in the colours which they juſtly merit.

MILITARY.

ART. 16. *Obſervations on National Defence, and on the Means of rendering more effective the Volunteer Force of Great Britain.* 8vo. 30 pp. 1s. Ford, Mancheſter. 1804.

We have not often met with a tract on the ſubject of National Defence written apparently with ſo much impartiality, or containing ſo many uſeful ſuggeſtions, as the publication before us. The author begins by ſtating and accounting for the ſucceſs of the French, during the war of the revolution. He then conſiders the preſent formidable ſtate of their army, and recommends that our attention ſhould be turned to the improvement of thoſe deſcriptions of force, in which they greatly excel, and in which we are certainly deficient, if not in quality, at leaſt in number. "The ſtaff officers, the horſe artillery, and the light infantry," ſays this writer, "are the pride and the ſtrength of the French army. To oppoſe them with deciſion, and, what is moſt important to the welfare of the ſtate, with *immediate* ſucceſs, muſt be," he thinks, "our great object, ſo far as reſpects the regular army." But he proceeds to diſcuſs more fully the meaſures which ſeem to him expedient for the improvement of the volunteer ſyſtem, having firſt briefly, and we think juſtly, animadverted upon the attacks made on that ſyſtem by Colonel Crawford and Sir Robert Wilſon.

After ſtating, from official returns, the number of the volunteers at nearly 310,000 men, he obſerves, that about two-thirds of this number conſiſt of corps of leſs than 500 rank and file, each. The whole of theſe ſmall corps he would convert into light infantry, and recommends that the remaining third part (about 160 battalions) ſhould be drilled with minute diligence in ſome parts of duty, which have been too much neglected, viz. 1ſt. The poſition of the ſoldier under arms, as ordered in the rules and regulations. 2d. The cadenced march, regulated by the plummet. 3d. The frequent charge with bayonet, by whole brigades, with all the velocity conſiſtent with order.

His third propoſition, which ſeems to us of the higheſt importance, is, "to appoint an officer, high in rank, reputation, and talents, to the poſt of inſpector general of volunteers, with a view to ſecure exact uniformity in the whole ſyſtem." One of our beſt regiments of infantry is propoſed to accompany him, as a model for the volunteers.

The above propoſitions are well illuſtrated by facts, and many ſtriking obſervations are added, which ſhow the author to be well informed

informed on the ſubject which he has choſen, and appear to flow from an ardent and ſincere friend to his country. We heartily wiſh it were in our power to give ſuch a publicity to this work as would bring it before thoſe who have the ability to determine on its ſuggeſtions, and the power to give them effect.

MEDICINE.

ART. 17. *An Hiſtorical Relation of the Plague at Marſeilles, in the Year 1720; containing a circumſtantial Account of the Riſe and Progreſs of the Calamity, and the Ravages it occaſioned; with many curious and intereſting Particulars relative to that Period. Tranſlated from the French Manuſcript of Monſ. Bertrand, Phyſician at Marſeilles, who attended during the whole Time of the Malady. By Anne Plumbtre. With an Introduction, and a Variety of Notes by the Tranſlator.* 8vo. P. 364. Price 7s. J. Mawman. 1805.

During a reſidence of twelve months at Marſeilles, Miſs Plumbtre had the fortune to meet with the manuſcript of M. Bertrand, containing this account of the plague which raged there in the year 1720. It had been purchaſed at a ſtall during the late revolution, and had never, Miſs P. underſtood, been printed. But Eloy, in his account of the author, John Baptiſt Bertrand, ſee Dict. Hiſt. gives the title of a treatiſe by him on the ſubject—"Relation Hiſtorique de la Peſte de Marſeille, 12mo," without doubt the ſame work as this, of which we are now preſented with a tranſlation. The book may however be preſumed to be ſcarce, as it is not noticed in any of the parts of Haller's Bibliotheca; probably alſo it had not been ſeen by Eloy, as he neither gives the date, nor place of its publication. After a ſhort deſcription of the town, its climate, and ſituation, ſhowing its general healthineſs, we are preſented with a circumſtantial detail of the irruption of the plague there, of its progreſs, and the ravages committed by it in the city and neighbourhood.

The diſeaſe was brought thither, the author ſhows, from the Levant, by a trading veſſel, commanded by Capt. Chataud, on the 25th of May, 1720. Though the veſſel was furniſhed with certificates of the healthineſs of the places whence it came, yet five men having died during the paſſage, on whom ſymptoms of peſtilence had appeared, the Captain gave notice of the circumſtance to the Magiſtrates at Marſeilles. This however did not awaken their fears, or put them on their guard againſt the introduction of the diſeaſe into the place. The phyſicians and ſurgeons, who attended the firſt patients who had received the infection on ſhore, and called the diſeaſe the plague, were diſcredited, and treated as diſturbers of the peace of the public, and thoſe only liſtened to, who declared it to be a malignant fever, and not infectious.

Thus,

Thus, though Marſeilles was better provided with means for preventing the propagation of the plague, than almoſt any place in the univerſe, their ſituation having often obliged them to have recourſe to expedients for that purpoſe, theſe were, at this time, all neglected, leſt the inhabitants ſhould fall under the imputation of having the plague among them. It is not therefore to be wondered, that the diſeaſe became ſoon general through the city, which being extremely populous, the deſtruction was proportionably great; nearly 50,000 perſons are ſaid to have periſhed by it, during this viſitation. It began, as we have before mentioned, towards the end of May, raged with its greateſt violence in the months of Auguſt, September, and October, when it gradually declined, and had nearly ceaſed its ravages in the January following.

From the abundant opportunities for obſervation that muſt have occurred, it might be ſuppoſed that the phyſicians would have made ſome diſcovery into the nature, or eſtabliſhed, by general conſent, ſome regulations for the treatment of the diſeaſe; but an unfortunate diſagreement as to the nature of the diſeaſe, its manner of being introduced, and afterwards propagated, prevented all community of ſentiment, and almoſt all communication among them. Some contended that the infection had contaminated the air they breathed, and was by that means conveyed into the blood. Theſe philoſophers declaimed againſt the ſeverity of the quarantine, which they conſidered as nugatory; but the more rational, among whom was the author of this treatiſe, held that the diſeaſe could only be propagated by actual contact with infected perſons, their clothes, bedding, or goods that had been handled by them, calculated to retain the miaſmata. Diſagreeing on theſe points, they could not be brought to accord in any thing. Some thought the diſeaſe could only be cured by bleeding, others placed their whole confidence in purges, emetics, ſudorifics, &c. In ſhort, there appears to have been as great a diverſity of opinions as to the nature and treatment of this diſeaſe, as there exiſts at this time, among the Phyſicians in America, and the Weſt Indies, on the management of perſons afflicted with yellow fever. Each of them inſiſting that his own is the only true method, and all boaſting of the numerous cures they have performed: though from the proportion of deaths occurring on every new irruption of the fever, it is evident, that no generally ſucceſsful mode of treating it has yet been diſcovered.

The introduction to the volume before us, contains a ſketch of the Life of the Author, by the tranſlator, who has alſo enriched it with ſome curious anecdotes, elucidating the ſubject. The work therefore contains, probably, a more complete hiſtory of this dreadful affliction than is elſewhere to be found. It alſo contains accounts of the Lazaretto, and of the manner of performing quarantine, as well as of the various regulations adopted by the inhabitants of Marſeilles for their preſervation; to the obſervance of which

which they probably owe their freedom from the diſeaſe, for near a century paſt: which muſt make the account particularly intereſting at this time, when it is thought prudent to take ſimilar precautions in this country.

ART. 18. *Obſervations on the Nature and Cure of Gout, on the Nodes of the Joints, and of the Influence of certain Articles of Diet in Gout, Rheumatiſm, and Gravel. By James Parkinſon, Hoxton.* 8vo. 174 pp. 5s. 6d. Murray, 1805.

The author of this treatiſe, well known by ſeveral uſeful productions, for the information of ſtudents in medicine, and for families, has here attempted the more arduous taſk of inveſtigating the nature, and preſcribing for the cure of gout. For this he appears to be not altogether unqualified, his attention having been called to the ſubject, he ſays, firſt, by the ſufferings of a reſpected relative, and for the laſt fifteen years, by having been himſelf ſeverely afflicted with the complaint. Among other remedies, it appears, that he had early and repeated recourſe to the application of cold water to the inflamed parts, but was ſo far from finding the beneficial effects reſulting from that practice, Dr. Kingſlake has taught us to expect, that, after many trials, he abandoned it, having reaſon to fear, from its continuance, the moſt ſerious conſequences. In this opinion we entirely accord with the author, though his adoption of it ſeems to have reſulted as much from a preconceived idea, that gout owes its origin to a peculiar conſtitution of the blood and juices, as from any injury he had actually experienced from the practice.

"Gout (he ſays) is an hereditary diſeaſe, chiefly affecting with pain and inflammation, parts poſſeſſing a ligamentous or tendinous ſtructure, on which it depoſits a concrete ſaline ſubſtance, which is ſometimes accumulated in conſiderable quantities, particularly on the joints of the fingers and hands." This concrete has been found, he ſays, by chymiſts, to be compoſed of the uric acid, and ſoda, forming a compound ſalt, the lithiate or urate of ſoda. Having made this advance in diſcovering the nature, the author proceeds to ſtate the proximate cauſe of gout. "This appears (he ſays) to be a peculiar ſaline acrimony exiſting in the blood, in ſuch a proportion, as to irritate and excite to morbid action the minute terminations of the arteries in certain parts of the body." Admitting this conjecture, as to the proximate cauſe of gout, to be correct, the cure can only be effected by adminiſtering medicines having the power of deſtroying, or of neutralizing, and rendering mild this "ſaline acrimony;" but as we know nothing of the nature of this acrimony, the author not pretending that it can be made palpable, or be in any way manifeſted to the ſenſes, we have no clue to guide us in our ſearch for an appropriate remedy; and if ſuch remedy ſhould at any time be diſcovered, it muſt, one would ſuppoſe, be rather the effect of

chance,

chance, than the result of reasoning on the subject. The author, however, seems to entertain a different opinion; and, from finding the concrete deposited by the gout on the joints, to consist of the uric acid, combined with soda, concludes the acrimony to be of an acid quality, and of course, that the proper correctors are alkali's; and, by adopting a practice consonant to this idea, has been able, he says, to administer a considerable portion of relief to many of his gouty friends. The regimen recommended by him is abstinence from all fermented liquors, or where, from long habits, a total abstinence cannot safely be submitted to, that such wines be selected as least abound with acid, or a mixture of spirits and water be substituted. Fruits, and all other articles tending to acidity, are to be avoided. By this means, the further accumulation of acid in the constitution will be prevented, and to destroy that already formed, small doses of any of the fixed alkalis are to be given daily, and to be continued for many weeks, or months, or until the gouty matter be corrected or discharged. The constitution is then to be strengthened by bark, or other bitters and tonics. Some cases illustrative of this practice are added. We have not followed the author through the ingenious train of argument, or reasoning, by which he supports his hypothesis; if the practice prove, on further experience, to be successful, it will be adopted, though the cause of gout should happen to be very different from that here assigned. In the 5th chapter, the author treats of nodes in the joints, in persons who never had a regular fit of the gout. They take their origin, he thinks, from the same cause, and are to be cured by the same means as those used for the gout. In the 8th and last chapter, he examines and refutes some of the opinions advanced by Dr. Kingslake, particularly he shows, that the application of cold water, or of any means capable of repelling gout from the extremities, may be productive of dangerous consequences.

DIVINITY.

ART. 19. *The Use and Abuse of Reason in Matters of Faith. A Sermon preached at St. Chad's, in Shrewsbury, at the Triennial Visitation of the Hon. and Right Reverend James, Lord Bishop of Litchfield and Coventry, May 28, 1805. By Samuel Butler, M. A. Head Master of Shrewsbury School, and late Fellow of St. John's College, Cambridge.* Crown 8vo. Price 1s. 6d. Longman. 1805.

It would indeed be happy, if they who are distinguished for learning and talents, would employ both, rather in enforcing the doctrines and duties of christianity, than in vain and protracted disputations; or in pursuing the speculative inferences which may seem to them deducible from partial and peculiar passages of Scripture. It is the object of this discourse to assert and confirm

firm this undeniable truth, and the preacher has done it well and ably. We agree with him alſo moſt unequivocally in another poſition; that amidſt all the wild, prepoſterous, and impious opinions, the operation of which has deſolated Europe, the preſervation of this kingdom under the Divine Providence, may be in part imputed to the fortitude, the firmneſs, the piety, and the learning of the Britiſh Clergy. This author is known and diſtinguiſhed by his works of learning and piety.

ART. 20. *A Funeral Oration to the Memory of his Royal Highneſs the late Duke of Glouceſter and Edinburgh, delivered at Groſvenor Chapel, Groſvenor-ſquare, on Sunday, the 8th of September*, 1805. *By the Rev. T. Baſeley, A. M. Chaplain to the Right Rev. the Lord Biſhop of Lincoln.* 4to. Price 2s. Rivingtons. 1806.

We were at firſt inclined to doubt the propriety of the term oration, conceiving this to be a Funeral Sermon on the author's patron; but on peruſing it, we accede to its accuracy; or perhaps it is rather a declamation. It exhibits uncommon ſentiments, in florid language, on the ſubject of death; but the author was evidently under ſtrong impreſſions of ſenſibility, gratitude, and perſonal attachment.

ART. 21. *The Doctrine of the Bible; or Rules of Diſcipline. Briefly gathered through the whole Courſe of the Scripture. By Queſtion and Anſwer. Corrected and reviſed from an antient Copy belonging to the Library of Trinity College, Cambridge.* 12mo. 278 pp. 6s. Rivingtons, &c. &c. 1805.

This is the firſt inſtance that has fallen under our notice, of the mere republication of an old, and very common book, being made the pretence for collecting a large ſubſcription. The book is of a uſeful kind, and was probably in great vogue about 150 years ago, for the inſtruction of children; for we have before us a copy printed in 1699, which is ſtated in the title page to be the "One and thirtieth edition." Nothing but very current uſe in ſchools, or families, or both, for the purpoſe of inſtruction, could have exhauſted ſo unuſual a number of editions. The preſent editor chooſes to call it *very ſcarce*; but whether that can be the caſe with reſpect to a book of which ſo many thouſands have been circulated, we leave our readers to decide. It is by no means probable that the edition of 1699 is the lateſt. The copy in our poſſeſſion coſt ſixpence; and we ſee another, in a catalogue of the moſt common books, charged a ſhilling. The book is anonymous, nor has the preſent editor made any diſcovery of the author. But his edition is in ſome reſpects worſe than the old ones. Firſt, by the omiſſion of the notes of Queſtion and Anſwer; and ſecondly, by wanting that which is ſubjoined to

them, called "An Engliſh Dictionary, or Bible Expoſitor:" containing a brief account of the money, weights, &c. mentioned in the Scriptures. This ſhould have been corrected from later authorities, but by no means omitted. As to the corrections made "from an ancient copy in the Library of Trinity College, Cambridge," we have not been able to trace them. If the indefatigable art of ſubſcription hunting, uſed in promoting this edition, ſhould tend to revive the knowledge of a pious book, from which ſome may gain inſtruction, the event may be good; but we can by no means applaud or encourage what appears to us a mere impoſition. The purchaſe of a copy would have been a ſhilling; and the coſt of printing, the mere expence of paper and preſs-work; what call then could there be for an extenſive ſubſcription? Such an impoſture ſurely tends to diſcourage ſubſcriptions of real propriety; and, after all, the book is, in many reſpects, extremely inferior to "Watts's Scripture Hiſtory;" the plan of which, though not the ſame, is very ſimilar, and the ſucceſs of which has probably cauſed the editions of this little book to ceaſe.

ART. 22. *An Admonition againſt Lay-Preaching. By Edward Pearſon, B. D. Rector of Rempſtone, in Nottinghamſhire.* 12mo. 51 pp. 6d. Tupman, Nottingham; Hatchard, London, 1805.

Mr. Pearſon's arguments, in this little tract, are excellent; but, alas, they are ſuch as, we fear, will not be admitted by thoſe whom he wiſhes to convince. The analogy between the firſt and ſecond covenant, however certain, is a matter too refined for the conſideration of ſuch *teachers*. We recommend it, however, as excellent in itſelf, and very uſeful to thoſe who will conſider it. The following text, and the note upon it, are perhaps as likely to gain conſideration as any part of the tract.

"As they miniſtered to the Lord, and faſted, the Holy Ghoſt ſaid, Separate me Barnabas and Saul for the work, whereunto I have called them. And, when they had faſted and prayed, and laid their hands on them, they ſent them away. Acts xiii. 2. By this text, the famous Mr. Skelton once ſilenced, if not convinced, a Methodiſt preacher. What commiſſion, Sir, ſaid Skelton, have you to preach the Goſpel? A commiſſion from above, replied the preacher. By whom were you ordained? By the Spirit, he anſwered. Well, Sir, ſuppoſe you have got the Spirit, as you ſay, it is ſtill neceſſary, that you ſhould be ordained by the laying on of hands, before you attempt to preach. Paul and Barnabas, it is allowed, had already got the Spirit, but they were not permitted to go abroad to preach, 'till they were firſt ordained by the laying on of hands. Hence your preaching, without being ordained, is contrary

trary to the practice of the apoſtles. The man, being confounded by this objection, made his eſcape as faſt as he could." P. 28.

AGRICULTURE.

ART. 23. *On the Landed Property of England, an elementary and practical Treatiſe, containing the Purchaſe, the Improvement, and the Management of Landed Eſtates. By Mr. Marſhall.* 4to. 444 pp. 1l. 11s. 6d. Nicol, &c. 1804.

On ſome former occaſions, we have ſpoken favourably of this author's works; particularly on the ſcore of reſpect for the laws and inſtitutions of his country. He has now thought fit to begin a new ſcore with the public, and we muſt do the ſame with him. He has joined the herd of agricultural writers, in vilifying the laws and cuſtoms of his country; generally, with much ignorance concerning them; and (which is certainly far worſe) in labouring to bring the holy ſcriptures into contempt, by applications of them, witty (no doubt) in his judgment, but in ours ſtupidly profane. If there be a ſet of men upon the earth, who ought to be affected beyond all others at every ſtep which they take, with a profound ſenſe of the power, wiſdom, and perpetually renewed mercies of the Deity, tillers of the ground are thoſe men. But what can we ſay of a writer who thus extols *landed property*, in what *he calls* an analytic view of the ſubjects:—"On it alone, mankind can be ſaid to live, to move, and have their being," p. 1.—Farmſteads, built in a wrong manner, are ſaid to be "without form, and void." P. 158.

When the word of God is thus treated, they who preach it, and their concerns, will expect no favour. "It ſtands part of the ſtatute-law, I believe, that lands, which have never been *under tillage*, ſhall not pay tithes during the firſt ſeven years of their cultivation." P. 122. That Mr. M. and his agricultural patrons, are willing to *believe* this, is very probable. But the ſtatute, 2 and 3 Ed. 6. c. 13. which is doubtleſs here referred to, ſpeaks of "barren, heath, or waſte ground, which, before this time, have lain barren, and paid no tithes by reaſon of the ſame barrenneſs." The queſtion, in theſe caſes, is not, whether lands have been *actually under tillage* or otherwiſe, but whether they be in their own nature barren. "In the caſe of Stockwell and Terry, July 14, 1748, it was held by Lord Hardwicke, that ſuch land only is within this clauſe, as above, the neceſſary expence of incloſing and clearing, requires alſo expence in manuring, before it can be made proper for agriculture; and he decreed tithe to be paid, on its being proved, that the land bore better corn than the arable land in the pariſh, without any extraordinary expence in manure, 1 Vezey, 115."—"The clergy, in their

their praiſe be it ſuggeſted, are not unmindful of their temporal concerns." P. 123. The vulgar malice of this ſneering compliment is ſufficiently obvious. We wiſh there were ſome degree of truth in it: for we believe that the want of this *mindfulneſs* is every day diminiſhing the legal rights of the church.

Having done juſtice to this author, in one way, we ſhall now do it in another; by acknowledging, that his book contains many obſervations, which, being carefully ſelected by land-proprietors, will tend materially to the improvement of their eſtates: and we think he would do a real and conſiderable ſervice to the public, by reviſing his work, with the aſſiſtance of a judicious friend, and expunging all that is exceptionable or ſuperfluous; thus reducing it to a fourth part of its preſent bulk, and rendering it purchaſeable by all readers, at the very ſufficient price of about ſeven ſhillings.

MISCELLANIES.

ART. 24. *An Hiſtorical Memoir on the Political Life of John Milton. By Charles Edward Mortimer, Eſq.* 4to. 82 pp. Vernor and Hood. 1805.

Mr. C. E. Mortimer is a complete admirer of the political ſentiments of Milton, and conſequently applauds the murder of Charles I; and conſiders it as a glorious effort for ſubjects to try and condemn their Sovereign. He adopts the opinion that a king may legally be puniſhed for three principal crimes. "1. for ſquandering the money of the ſubject; 2. for breaking the covenants or conſtitutional promiſes to his ſubjects; 3. for being guilty of murder, though he does nothing with his own hands, but conſent to employ inſtruments." p. 84. But he forgets that it is impoſſible, in the nature of things, for him to have an impartial trial, ſo deeply muſt intereſt and ambition be concerned in the iſſue of ſuch a trial. It is impoſſible for him to have the common privilege which the equity of engliſh law gives to the meaneſt individual, that of being tried by a jury of his equals. But we almoſt bluſh to diſcuſs at all ſuch abominable doctrines. It is of leſs conſequence that Mr. Mortimer (in p. 15, &c.) intimates a hatred againſt biſhops, tithes, &c. all this is to be expected from ſuch a writer.

Yet even he is compelled to ſay, "It muſt, however, be allowed, that a republic *by no means ſuits the genius of England*. The character of an Engliſhman, has for its principle, a calm ſedate temper, peculiarly *averſive* to faction; and more inclined to tranquil enjoyment of domeſtic pleaſures and ſecurity of property, than to that perpetual watchfulneſs, that continual tumult which is ſo often excited by faction, and which gives ſo undecided a character to democracy." P. 78.

Some ludicrous blunders, ſuch as Eikon Baſilicon, repeatedly, prove that he rather affects learning than poſſeſſes it: but certainly when he affects patriotiſm, with ſentiments ſo perfectly hoſtile to the laws and conſtitution of his country, the pretence is ſtill more deluſive. We can conceive no immediate purpoſe for this publication, but that of reviving, if poſſible, Dr. Price's exploded doctrine of the caſhiering of kings.

ART. 25. *Inſtruction for Mariners reſpecting the Management of Ships at ſingle Anchor, alſo General Rules for Sailing, to which is annexed, an Addreſs to Seamen. By Henry Taylor, of North Shields, &c.* 12mo. Vernor and Hood. 1805.

This little manual may be recommended as containing ſome uſeful hints for young navigators; but is rather calculated for thoſe who ſerve on board merchant ſhips, than in veſſels of war. This obſervation is not intended as any diſparagement of the work, for we do not forget that Captain Cook firſt learned his art on board a coal and coaſting veſſel.

ART. 26. *Domeſtic Recreation; or Dialogues illuſtrative of natural and ſcientific Subjects. By Priſcilla Wakefield, Author of Mental Improvement, &c.* 12mo. 2s. 6d. Darton and Harvey. 1805.

We are always delighted to meet the name of this moſt diligent and meritorious writer; for we have never yet peruſed any of her various works, (and we believe we have carefully examined them all) without feeling the ſtrongeſt incentive to promote their circulation. Mrs. Wakefield's publications ſeem all calculated to inſpire in the youthful mind a due ſenſe of religion and morality, and an ingenuous emulation for mental improvement. The preſent work merits, in our opinion, a better form; but perhaps, and this we entirely approve, the object was cheapneſs. It is a very entertaining and uſeful publication, and a valuable acceſſion to the juvenile library. What relates in particular to the deſcription of the Sea Anemonies is curious, and to children muſt be particularly intereſting.

MONTHLY LIST OF PUBLICATIONS.

DIVINITY.

A Sermon preached in the Pariſh Church of St. Andrew, in Holborn, on Sunday, January 5, 1806; on Occaſion of the Death of the Rev. Charles Barton, M. A. late Rector of the ſaid Pariſh. By the Rev. Charles Pryce, M. A. 1s.

A Sermon preached at the Pariſh Church of Chertſey, in Surrey, on the 5th of December, 1805. By the Rev. John Stonard, M.A. 1s.

A Diſcourſe delivered at Weſt Walton, in the County of Norfolk, on Thurſday, Dec. 5, 1805. By George Burgeſs, A.B. 1s.

A Sermon preached at St. John's Church, Blackburn, Lancaſhire, on Thurſday, Dec. 5, 1805. By the Rev. S. Stevenſon, A.B. 1s.

An Addreſs to Methodiſts, and all other honeſt Chriſtians, who conſcientiouſly ſecede from the Church of England. By the Rev. W. Cockburne, M.A. Fellow of St. John's College, Cambridge, and Chriſtian Advocate in that Univerſity. 1s. 6d.

The Deſtiny of the German Empire; or an Attempt to aſcertain the Apocalyptic Dragon, and to ſhew that the binding of the Dragon, called the Old Serpent, and the Devil and Satan, and the Millenary State, are likely to be altogether different from what Chriſtian Writers have taught us to expect. By J. Bicheno, M.A.

A Sermon preached at the Great Synagogue, Duke's Place, on the 14th Kiſlay (A.M.) 5565, anſwering to Thurſday, Dec. 5, 1805, being the Day appointed for a General Thankſgiving. By the Rev. Solomon Hirſchil, preſiding Rabbi (erroneouſly ſtyled the high Prieſt) of the German Jews in London. 4to. 1s. 6d.

A Sermon preached on the Day of Thankſgiving. By the moſt Rev. T. L. O'Beirne, D.D. Lord Biſhop of Meath. 2s.

The Duty of Thankſgiving, a Sermon. By S. Smallpage, M.A. Vicar of Whitkirk. 4to. 1s.

A Sermon preached at the Scots Church, London Wall, Dec. 5, 1805. By Robert Young, D.D. 2s.

A Sermon ſacred to the Memory of the honoured Dead; and particularly of the late James Currie, M.D. F.R.S. By the Rev. G. Walker, F.R.S. and Preſident of the Literary and Philoſophical Society of Mancheſter. 1s. 6d.

Lord Nelſon's Funeral Sermon, preached in Norfolk, near the Birth-Place of this great Man. By the Rev. George Cook, M.A. Fellow of St. John's College, Cambridge. 4to. 2s. 6d.

Moral Reflections and Anticipations of the Opening of the preſent Year. A Sermon addreſſed principally to Young Perſons, delivered at the annual Lecture, at Carter-Lane, Jan. 1, 1806. By Joſeph Barrett. 1s.

Sermons on various Subjects and Occaſions. By Alexander Grant, D.D. Vol. III. 8s.

A Diſſertation on the Prophecies, that have been fulfilled, are now fulfilling, or will hereafter be fulfilled, relative to the great Period of 1260 Years; the Papal and Mohammedan Apoſtaſies, the

the tyrannical Reign of Antichriſt, or the Infidel Power; and the Reſtoration of the Jews. By George Stanley Faber, B.D. Vicar of Stockton-upon-Tees. 2 vols. 8vo.

TOPOGRAPHY. TRAVELS.

Collections for the Hiſtory of the Town and Soke of Grantham. By Edmund Turnor, Eſq. F.R.S. F.S.A. 4to. 1l. 1s.

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BIOGRAPHY.

Genuine Memoirs of Lord Nelſon. By Mr. Harriſon. 10s.

Memoirs of Lord Viſcount Nelſon. By John Charnock, Eſq. F.S.A. 10s. 6d.

Life of Thomas Dermody; interſperſed with Pieces of original Poetry, and containing a Series of Correſpondence with ſeveral eminent Characters. By James Grant Raymond. 2 vols. crown 8vo. 16s.

Memoirs of Public Characters for 1805 and 1806. 10s. 6d.

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Elements of Intellectual Philoſophy, or an Analyſis of the Powers of the Human Underſtanding; tending to aſcertain the Principles of a rational Logic. By R. E. Scott, A.M. Profeſſor of Moral Philoſophy in the Univerſity and King's College, Aberdeen. 8vo. 9s.

MEDICINE.

A Reply to the Antivacciniſts. By James Moore. 2s.

Eſſay on the Effects of Carbonate of Iron upon Cancer, with an Inquiry into the Nature of that Diſeaſe. By Richard Carmichael, Member of the Royal College of Surgeons, Dublin. 8vo. 4s.

A Practical Account of a Remittent Fever frequently occurring among the Troops in this Climate. By Thomas Sutton, M.D. 2s.

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An Hour's Chat, being the Substance of a Discussion which actually took place between two Persons of Consideration, on the Conduct and Merits of two distinguished Statesmen.

Prospects of better Times; in a Letter addressed to the Right Hon. William Pitt. 6d.

Two Letters on the Commissariat, written to the Commissioners of Military Inquiry. By Haviland Le Mesurier, Esq. 2s.

LAW.

Report of the Trial at Bar of the Hon. Mr. Justice Johnson, one of the Justices of his Majesty's Court of Common Pleas in Ireland, for a Libel, in the Court of King's Bench, Saturday, November 23, 1805. Taken in Short Hand by T. Jenkins and G. Farquharson. 2s. 6d.

The Creditor's and Bankrupt's Assistant, being the Spirit of the Bankrupt Laws, with Observations. By Joshua Montefiore, Solicitor. 8vo. 8s. 6d.

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THE ARTS.

A New Year's Gift for Old New Year's Day; or Architectural Hints to those Royal Academicians who are Painters, written prior, as well as subsequent, to the Day of Annual Election for their President. By Fabricia Nunez, Spinster.

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The Trident of Albion, an Epic Effusion; and an Oration on the Influence of Elocution on Martial Enthusiasm, with an Address to the Shade of Nelson, &c. By John Thelwall. 2s. 6d.

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The Victory of Trafalgar, a Naval Ode, in Commemoration of Britiſh Heroiſm. By Samuel Maxey, Eſq. 2s.

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MISCELLANIES.

The Chriſtmas Fireſide; or Juvenile Critics. By Sarah Wheatley. 3s.

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A Meteorological Journal of the Year 1805, kept in Paternoſter-Row, London. By W. Bent. 8vo. 1s. 6d.

LIBRARIES SOLD IN JANUARY.

The Library of the Marquis of Lanſdowne. By Leigh and Sotheby, Jan. 6, and thirty ſucceſſive Days.

ACKNOW-

ACKNOWLEDGEMENTS TO CORRESPONDENTS.

Quæ regio in terris noſtri non plena laboris!—We have received a very pleaſant invitation from a friend in the remote regions of the North, offering us hoſpitality if we ſhould direct our horſes heads that way. Alas, we have no horſes, but have been pedeſtrians all our lives, and ſhall probably remain ſo. We return, however, grateful thanks to our new correſpondent, and will make a point of attending to the publication he mentions.

It is not our cuſtom to dilate much on novels, but we think Mr. D. may well be ſatisfied with what is ſaid on Aubrey. Neither was any thing harſhly ſaid or intended with reſpect to his other publication; bnt, in the preſent lax ſtate of public morals, it becomes us to be vigilant in reprobating whatever has, *even in appearance*, a tendency towards indelicacy. He alludes to a former letter, which does not appear ever to have come to our hands; but we are not conſcious of intending in his, or any other caſe, either to "damn with faint praiſe," or to cenſure with injuſtice.

LITERARY INTELLIGENCE.

Mr. Bowyer, of Pall-Mall, is preparing to publiſh, under the ſanction of Royal Patronage, *a Life of Lord Nelſon*, accompanied with ſplendid illuſtrations, of the more remarkable engagements in which his Lordſhip was diſtinguiſhed.

Mr. Derrick, of the Navy Office, will publiſh in the ſpring, *Memoirs of the Riſe and Progreſs of the Royal Navy*, from the reign of Henry the Seventh to the year laſt paſt.

The poſthumous works of the late *Dr. Holmes*, Dean of Wincheſter, are immediately to be prepared for the preſs.

Sir William Forbes is employed in an elaborate account of the *Life of Dr. Beattie*.

An edition of *The Proverbs of Ali*, with a Latin tranſlation and notes, by *Cornelius Van Waener*, is printing at the Clarendon preſs, in a quarto volume. *Mr. Mouſley*, of Baliol College, is the editor.

Mr. Vanmildert is printing his *Sermons at Boyle's Lecture*. The work will appear in the courſe of the ſpring.

Dr. Harriſon intends ſhortly to publiſh a Pamphlet on the *imperfect State of the Practice of Phyſic* in Great Britain; to which will be added, Hints for its Improvement.